

SAGATHAKAM

from the

LANKAVATARA SUTRA

Viraja Jina

translated by Phillip Medhurst

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The Sagathakam is the section of verses in the Lankavatara Sutra, here with the sanskrit text published alongside a new translation into English by Phillip Medhurst.

The Lankavatara Sutra was translated into Chinese in 443 C.E. This appendix of 884 verses appeared in the second Chinese translation of 513 C.E.

This is the kernel of the argument: "With one thought as cause and another as condition, so things evolve, and once a particular idea is born, on it proceeds through the cycle of samsara. All things are like maya, a dream, the Gandharvas' city. One should know that it's down to our own discrimination appearing like a mirage or a reflection of the moon in water. By detachment from habitual behaviour we may find suchness and the right knowledge that is based on it."

The Sagathakam is spoken by a Buddha who predates Buddha Shakyamuni. He says: "I teach the dharma in order to guide sentient beings to nirvana's safe haven. My mother is Vasumati, my father Prajapati the sage. I belong to the Katyayana clan, and my name is Viraja Jina. In obedience to my vows I shall become a wandering mendicant expounding the doctrine in a thousand ways."

Anyone interested in Zen should read this text. The Lankavatara Sutra is the foundational Sutra of Yogacara (mind-only) Buddhism; these verses contain all the salient teaching in the Sutra, and more besides. Debate will continue as to its relationship with the larger text; there are strong arguments for it being an independent composition which pre-dates the prose of the Lankavatara, composed in verse to assist oral transmission.

The translator Phillip Medhurst (a former Christian minister) has established a sound reputation for interpreting Buddhism to western audiences; his translations of the Shurangama Mantra and the Prajna-vara-Paramitaya Caryā are also available from Amazon.

SAGATHAKAM

**1 utpādabhaṅgarahito lokaḥ khepuṣpasamaṇibhaḥ
sadasannopalabdho 'yaṃ prajñayā kṛpayā ca te**

1 The world has no birth or destruction, like an ethereal flower. Being and non-being are inapplicable to it, by your transcendental knowledge and compassion.

**2 śāśvatocchedavarjyaśca lokaḥ svapnopamaḥ sadā
sadasannopalabdho 'yaṃ prajñayā kṛpayā ca te**

2 The world is without permanence or transitoriness, always like a dream. Being and non-being are inapplicable to it, by your transcendental knowledge and compassion.

**3 māyopamāḥ sarvadharmāścittavijñānavarjitāḥ
sadasannopalabhāste prajñayā kṛpayā ca te**

3 All things are like illusions beyond the reach of intellectual grasp. Being and non-being are inapplicable to them, by your transcendental knowledge and compassion.

**4 dharmapudgalanairātmyaṃ kleśajñeyaṃ ca te sadā
viśuddhamanimittena prajñayā kṛpayā ca te**

4 Egolessness of phenomena and persons, hindrances of passion and knowledge, are always pure to you, being above form with your transcendental knowledge and compassion.

**5 na nirvāsi na nirvāṇe na nirvāṇaṃ tvayi sthitam
buddhiboddhavyarahitaṃ sadasatpakṣavarjitam**

5 Not extinguished in nirvāṇa, you are not in nirvana, nor does nirvana abide in you — beyond knowing and known, apart from the duality of being and non-being.

**6 ye paśyanti Munim śāntamevamutpattivarjitam te
bhavantyanupādānā ihāmutra nirañjanāḥ**

6 Those who see the Muni so serene, detached from events, become cleansed of attachment in this world and the other, without stain.

**7 mṛgaṭrṣṇā yathā grīṣme spandate cittamohanī mṛgā
grhṇanti pānīyaṃ vastu tasya na vidyate**

7 Like a mirage shimmering in the heat bewildering the mind, animals imagine water, but there is no substance to it.

**8 evaṃ vijñānabījo 'yaṃ spandate dṛṣṭigocare bālā
grhṇanti jāyantaṃ timiraṃ taimirā yathā**

8 So does the vijnana-seed quicken and the world comes into view; the ignorant grasp it as being, as the dim-sighted perceive things in the darkness.

**9 dhyātā dhyānaṃ ca dhyeyaṃ ca prahāṇaṃ
satyadarśanam kalpanāmātramevedaṃ yo budhyati sa
mucyati**

9 The dhyana-practiser, the dhyana, and topic of meditation, the relinquishment and vision of truth — whoever realizes this as only mental discrimination is emancipated.

**10 asārakā ime dharmā manyanāyāḥ samutthitāḥ
sāpyatra manyanā śūnyā yayā śūnyeti manyate**

10 These individual objects are insubstantial; they rise because of thought; even that imagination by which “empty” is thought is itself empty.

**11 jalavṛkṣacchāyāsadrśāḥ skandha vijñānapañcamāḥ
māyāsvapnopamaṃ dṛśyaṃ vijñaptiā na vikalpayet**

11 The skandhas, with vijñana the fifth, are like reflections of trees in water; they are to be regarded as maya and a dream one should not imagine to be as represented.

12 mājāvetālayanatrābhaṃ svapnaṃ vidyuddhanaṃ sadā trisaṃtativyavacchinnaṃ jagatpaśyan vimucyate

12 Like a magically-animated cadaver, an automaton, a dream, lightning, or a cloud — always regarding the world with the triple continuation severed, one is emancipated.

13 ayoniśo vikalpena vijñānaṃ saṃpravartate aṣṭaghā navadhā citraṃ taraṃgāṇi mahodadhau

13 Vijñana occurs through wrong discrimination, severally as eightfold, as ninefold, like waves on a vast ocean.

14 vāsanairbr̥ṃhitaṃ nityaṃ buddhyā mūlaṃ sthiraśrayaṃ bhramate gocare cittamayaskānte yathāyasam

14 Constantly nourished by habit-energy as a seat of permanent reliance, the mind rambles in an objective world like iron drawn to a magnet.

15 āśritā sarvabhūteṣu gotrabhūstarkavarjitā nivartate kriyāmuktā jñānajñeyavivarjitā

15 The original source inherent in all sentient beings is beyond thought; it is at rest, emancipated, transcending knowing and known.

16 māyopamaṃ samādhiṃ ca daśabhūmivinirgatam paśyatha cittarājānaṃ saṃjñāvijñānavarjitam

16 Maya-like samadhi too is beyond the ten stages; you see the citta-raja, beyond thought and knowledge.

**17 parāvṛttaṃ yadā cittaṃ tadā tiṣṭhati śāśvatam vimāne
padmasaṃkāṣe māyāgocarasaṃbhave**

17 When a "turning-back" takes place in the mind, one abides eternally in a lotus-shaped palace made in the realm of maya.

**18 tasmin pratiṣṭhito bhavatyānbhogacarim gataḥ karoti
sattvakāryāṇi viśvarūpāmaṇiryathā**

18 Abiding in it, one attains effortless movement, and performs religious deeds for all beings, like a many-coloured jewel.

**19 saṃskṛtāsaṃskṛtaṃ nāsti anyatra hi vikalpanāt bālā
grhṇanti dhiṃbhūdhā vandhyāḥ svapne yathā sutam**

19 There is nothing created or uncreated except for discrimination; the ignorant grasp them like a barren woman does the child of her dream, their thought deluded.

**20 naiḥsvābhāvyamanutpādo pudgalaḥ skandha saṃtatiḥ
pratyayā dhātavo jñeyā śūnyatā ca bhavābhavam**

20 A personal soul, the skandha-continuity, are unborn, without sel-nature; and elements as contingencies, emptiness as knowable, are as things not coming to be.

**21 upāyadeśanā mahyaṃ nāhaṃ deśemi lakṣaṇam bālā
grhṇanti bhāvena lakṣaṇam lakṣyameva ca**

21 To me teaching is an expedient, but I do not teach definition. The ignorant seize on definition as the defined, as actual reality.

**22 sarvasya vettā na ca sarvavettā sarvasya madhye na
ca sarvamasti bālā vikalpenti budhaśca loko na cāpi
budhyāmi na ca bodhayāmi**

22 The knower of all-things is not wed to things that be — in the midst of every-thing, yet not any-thing. The ignorant imagine they are wakened to their world, but I am not awakened and do not awaken others.

**23 prajñaptirnāmamātreyaṃ lakṣaṇena na vidyate
skandhāḥ keśaṇḍukākārā yatra bālairvikalpyate**

23 This world is thought-construction made of names, not there as it appears. The skandhas are weavers of illusory strands which the ignorant think to behold.

**24 nābhūtvā jāyate kiṃcitpratya-yairna vinaśyate
vandhyāsutākāśapuṣpaṃ yadā paśyati saṃskṛtam tadā
grāhaśca grāhyaṃ ca bhrāntiṃ dr̥ṣṭvā nivartate**

24 Nothing comes to be from nonexistence; in causation nothing is lost. When effect-producing objects are seen as a barren woman's child or a flower in the sky, then, seeing grasper and grasped as confusion, one desists.

**25 nāhaṃ nirvāmi bhāvena kriyayā lakṣaṇena ca
vikalpahetuvijñānanivṛtternirvṛto hyaham**

25 I do not enter nirvana by cultivation, ritual or appearance; I enter into nirvana when the vijnana which is caused by discrimination ceases.

**26 yathā kṣīṇe mahatyoghe taraṃgāṇāmasaṃbhavaḥ
tathā vijñānavaicitryaṃ niruddhaṃ na pravartate**

26 Just as waves don't arise on a dried-up flood, so do the various forms of vijnana cease to work when extinguished.

**27 śūnyāśca niḥsvabhāvāśca māyopamā ajātakāḥ
sadasanto na vidyante bhāvāḥ svapnopamā ime**

27 Empty, without self-nature, and unborn, like maya, these dreamlike things are not found to be real or unreal.

**28 svabhāvamekaṃ deśemi tarkavijñaptivarjitam āryāṇaṃ
gocaraṃ divyaṃ svabhāvadvayavarjitam**

28 I teach one self-nature, apart from speculation and representation; belonging to the exquisite realm of the wise, beyond the two natures.

**29 khadyotā iva mattasya yathā citrā na santi ca dṛśyante
dhātusaṃkṣobhādevaṃ lokaḥ svabhāvataḥ**

29 As fire-flies appear to flicker to the drunk but are not real, only seeming so because of agitated sense-perception, likewise is this world, by nature.

**30 tṛṇakāṣṭhakathalleṣu yathā māyā virājate na cāsau
vidyate māyā evaṃ dharmāḥ svabhāvataḥ**

30 As maya appears in straw, sticks, and pebbles while maya is not actually there, so are all phenomena by nature.

**31 na grāhako na ca grāhyaṃ na bandhyo na ca
bandhanam māyāmarīcisadrśaṃ svapnākhyam timiraṃ
yathā**

31 There is neither grasping nor grasped, neither bound nor bondage; all is like maya, a mirage, a dream, defective eye-sight.

**32 yadā paśyati tattvārthī nirvikalpo nirañjanaḥ tadā
yogaṃ samāpanno drakṣyate māṃ na saṃśayaḥ**

32 When the truth-seeker sees without false imagination, without embellishment, then, discipline accomplished, he sees me — there is no doubt.

**33 na hyatra kācidvijñaptir nabhe yadvanmarīcayaḥ evaṃ
dharmān vijānanto na kiṃcitpratijānati**

33 In this there is nothing of thought-construction; it is like a mirage in the air; when seeing all things thus, one sees nothing whatever.

**34 sadasataḥ pratyayeṣu dharmāṇaṃ nāsti saṃbhavaḥ
bhrāntaṃ traidhātuke cittaṃ vicitraṃ khyāyate yataḥ**

34 In causation of being and non-being there is no origin of phenomena; thought rambles in the triple world, whereby multiplicities appear.

**35 svapnaṃ ca lokaṃ ca samasvabhāvaṃ rūpāṇi citrāṇi
hi tatra cāpi dṛśyanti bhogaṃ sparśaṃ samānaṃ
dehāntagaṃ lokaguruṃ kriyāṃ ca**

35 A dream and the world are the same, and all their multiplicities; properties are what's merely touched upon; death teaches us the way of the world: such is our endeavour!

**36 cittaṃ hi traidhātukayoniretadbhrāntaṃ hi
cittamihamutra dṛśyate na kalpayellokamasatta
eṣāmetādṛśiṃ lokagatiṃ viditvā**

36 For mind is the source of what's in the triple world; when the mind goes a-wandering there appears this world and such. Knowing the state of this world as such, unreal, one should not imagine such a world.

**37 saṃbhavaṃ vibhavaṃ caiva mohātpaśyanti bālīśāḥ na
saṃbhavaṃ na vibhavaṃ prajñāyukto vipaśyati**

37 The ignorant, from delusion, see birth and dissolution; but he who has transcendental knowledge does not discern origination or destruction.

**38 akaniṣṭhabhavane divye sarvapāpavivarjite nirvikalpāḥ
sadā yuktāścittacaittavivarjitāḥ**

38. Those who inhabit high Akanishtha, with evil left behind, apart from mind and all that appertains to it, always at the ready, are detached from thought and conditional cognizance.

39 balābhijñāvaśiprāptāḥ tatsamādhigatiṃgatāḥ tatra budhyanti saṃbuddhā nirmītaśtviha budhyate

39 Such attain the powers, psychic faculties, and masteries, and are thoroughly adept in the samādhis, and are awakened there, perfectly enlightened, while the ones transformed are awakened here.

40 nirmāṇakoṭyo hyamitā buddhānāṃ niścaranti ca sarvatra bālāḥ śṛṇvanti dharmāṃ tebhyaḥ pratiśrutvā

40 The buddhas issue forth in their innumerable transformation-bodies beyond calculation, and everywhere the ignorant listen to them, hearing the dharma.

41 ādimadhyāntanirmuktaṃ bhāvābhāvavivarjitaṃ vyāpinamacalaṃ śuddhamacitraṃ citrasaṃbhavam

41 free of beginning, middle, and end, beyond being and non-being, all-pervading, immovable, pure, above multiplicity, and yet producing multiplicity,

42 vijñaptigotrasaṃchannamālīnaṃ sarvadehināṃ bhrānteśca vidyate māyā na māyā bhrāntikāraṇam

42 there is an essence entirely covered by a multitude of representations, dwelling in all living organisms. It is due to confusion that there is maya; maya is not the cause of confusion.

43 cittasya mohenāpyasti yatkiṃcidapi vidyate svabhāvadvayanibaddhamālayavijñānanirmītaṃ lokaṃ vijñaptimātraṃ ca dṛṣṭyaughaṃ dharmapudgalam

43 It is by confusion of mind that anything seems to be there, veiled in the two svabhāvas projected by the alayavijnana, the world no more than thought-construction, a flood of views, phenomena and ego.

**44 vibhāvya lokamevaṃ tu parāvṛtto yadā bhavet tadā
putro bhavenmahyaṃ niṣpannadharmavartakaḥ**

44 When the world is clearly perceived as such and one has turned away, then one will be an heir of mine, devoted to perfect truth.

**45 uṣṇadravacalakāṭhinā dharmā bālairvikalpitāḥ
asadbhūtasamāropo nāsti lakṣyaṃ na lakṣaṇam**

45 The phenomena of heat, fluidity, motion, and solidity imagined by the ignorant are unrealities asserted; there is nothing signified nor signifying.

**46 aṣṭadravyakametattu kāyasaṃsthānamindriyam rūpaṃ
kalpanti vai bālā bhrāntāḥ saṃsārapañjare**

46 But this body, form and senses are made of the eight substances; deluded in the cage of samsara, the ignorant thus discriminate this phenomenal world.

**47 hetupratyayasāmagryā bālāḥ kalpanti saṃbhavam
ajānānā nayamidaṃ bhramanti tribhavālaye**

47 In the totality of causes and conditions the ignorant imagine genesis; but as they do not understand the truth, they wander astray in this abode of the triple world.

**48 sarvabhāvāsvabhāvā ca vacanamapi nṛṇāṃ
kalpanāccāpi nirmāṇaṃ nāsti svapnopamaṃ bhavam
parīkṣenna saṃsarennāpi nirvāyāt**

48 All things, without self-nature, are in fact human speech. Yet there is no creation from thinking; existence is like a

dream. If one observes this, one will not go along with samsara, nor yet enter into nirvana.

**49 cittam vicitraṃ bījākhyam khyāyate cittagocaram
khyātau kalpanti utpattiṃ bālāḥ kalpadvaye ratāḥ**

49 Thought manifold, known as seed, multiplies in the mind. The ignorant besotted with duality of thought construe birth in a name.

**50 ajñāna tṛṣṇā karmaṃ ca cittacaittā na mārakam
pravartati tato yasmātpāratantryaṃ hi tanmatam**

50 Ignorance, desire, and karma — they are the causes of thought and mentality; as they relatively evolve, they are known as paratantric.

**51 te ca kalpanti yadvastu cittagocaravibhramam
kalpanāyāmaniṣpannam mithyābhrāntivikalpitaṃ**

51 What they construe as something real to take hold of is confusion of the field of mentation, imperfect knowledge falsely imagined by delusion.

**52 cittam pratyayasambaddhaṃ pravartati śarīriṇām
pratyayebhyo vinirmuktaṃ na paśyāmi vadāmyaham**

52 The mind of embodied beings operates bound up with conditions; I aver I do not see it apart from conditions.

**53 pratyayebhyo vinirmuktaṃ svalakṣaṇavivarjitaṃ na
tiṣṭhati yadā dehe tena mahyamagocaram**

53 When the mind, free of conditions, not propped by thought of self, abides not in a body, there is no objective world to me.

**54 rājā śreṣṭhī yathā putrān vicitrairmṛgasādṛśaiḥ
pralobhya krīḍati gr̥he vane mṛgasamāgamam**

54 Just as a wealthy raja gets his children models of various animals to play in the house as at a menagerie in the woods,

**55 tathāhaṃ lakṣaṇaiścitrairdharmānāṃ pratibimbakaiḥ
pratyātmavedyāṃ hi sūtāṃ bhūtaakoṭiṃ vadāmyaham**

55 so do I give similitudes with diverse representations, but I admonish my heirs that the confines of reality must be apprehended first-hand.

**56 taraṃgā hyudadheryadvatpavanapratyayoditāḥ
nṛtyamānāḥ pravartante vyucchedaścaḥ na vidyate**

56 As waves on the ocean agitated by the the wind dance on and on without interruption,

**57 ālayaughastathā nityaṃ viśayapavaneritaḥ
citraistaraṃgavijñānairnṛtyamānaḥ pravartate**

57 so too the alayavijnana ocean, always agitated by the winds of objectivity, is seen to be dancing with the manifold waves of the vijñanas.

**58 grāhyagrāhakabhāvena cittam namati dehinām
dṛśyasya lakṣaṇam nāsti yathā bālairvikalpyate**

58 Because there is that which is apprehended and that which apprehends, mind rises in all beings; there are no such perceptible signs imagined by the ignorant.

**59 paramālayavijñānam vijñaptirālayam punaḥ
grāhyagrāhakāpagamāttathatām deśāmyaham**

59 There is the primary alayavijnana, and again there is this storehouse as thought-construction; I teach suchness that is above apprehended and apprehending.

**60 nāsti skandheṣvātmā na sattvo na ca pudgalaḥ
utpadyate ca vijñānam vijñānam ca nirudhyate**

60 Neither a soul, nor a being, nor a personality exists in the skandhas; the vijñāna is born, and the vijñāna passes away.

61 nimnonnatam yathā citre dṛśyate na ca vidyate tathā bhāveṣu bhāvatvaṃ dṛśyate na ca vidyate

61 Just as depth and height are seen in a picture but aren't there, so does being appear in beings while there is nothing to be.

62 gandharvanagaram yadvadyathā ca mṛgaṭṛṣṇikā dṛśyaṃ khyāti tathā nityaṃ prajñayā ca na vidyate

62 Appearing like the city of the Gandharvas, like a mirage, the visible world may be seen as such habitually, but to transcendental wisdom it does not so exist.

63 pramāṇendriyanirvṛttaṃ na kāryaṃ nāpi kāraṇaṃ buddhiboddhavyarahitaṃ lakṣyalakṣaṇavarjitam

63 What is assayed by the faculties of sense is no effect or cause; having nothing to do with reason or data, it has no definition or ought to be defined.

64 skandhān pratītya sambuddho na dṛṣṭaḥ kenacitkvacit yo na dṛṣṭaḥ kvacitkena kutastasya vibhāvanā

64 No one has ever seen anyone for whom the skandhas caused complete enlightenment. What has never been seen by anyone, how can it be considered?

65 pratyayairhetudṛṣṭāntaiḥ pratijñā kāraṇena ca svapnagandharvacakreṇa marīcyā somabhāskaraiḥ

65 A proposition established by means of proofs, logic, and dreamt-up examples, such as the Gandharvas' castle, a fire-wheel, a mirage, the moon and the sun —

**66 adṛśyaṃ kulādidrṣṭāntairutpattiṃ vādayāmyaham
svapnavibhramamāyākhyam śūnyam vai kalpitaṃ jagat**

66 I use such examples to say an origin is not to be recognised really as such. The world is something imagined, as empty as a dream, or the confusion of maya.

**67 anāśritaśca trailokye adhyātmaṃ ca bahistathā
anutpannaṃ bhavaṃ drṣṭvā kṣāntyanutpatti jāyate**

67 From the displacement of everything in the triple world, within and without, seeing all beings unborn, the truth is accepted that nothing is ever born.

**68 māyopamasamādhiṃ ca kāyaṃ manomayaṃ punaḥ
abhijñā vaśitā tasya balā cittasya citritā**

68 One will then attain the focus of a magus, a body bent to will, psychic faculties, mastery of self, the various powers appertaining to the Mind.

**69 bhāvā yeṣāṃ hyanutpannāḥ śūnyā vai asvabhāvakāḥ
teṣāmutpadyate bhrāntiḥ pratyayaśca nirudhyate**

69 All things existent are unoriginated, empty, and essenceless; and the delusion about them rises and ceases in accordance with conditions.

**70 cittaṃ hi khyāti cittasya bahirdhā khyāti rūpiṇaḥ
anyanna vidyate dṛśyaṃ yathā bālairvikalpyate**

70 For thought is perception of mind within; without is perception of what has form; there is no external object as the ignorant imagine.

**71 saṃkalā buddhabimbaṃ ca bhūtānāṃ ca vidāraṇam
adhiṣṭhanti jagaccitraṃ prajñāptyā vai suśikṣitāḥ**

71 A skeleton, an image of Buddha, reduction to components — by means of mental pictures good students master the varied world.

**72 dehaḥ pratiṣṭhā bhogaśca grāhyavijñaptayastrayaḥ
mana udgrahavijñaptivikalpo grāhakāstrayaḥ**

72 Body, abode, and property are three representations of what is grasped; intellect, retentiveness, representations imagined are terms for what it is that grasps.

**73 vikalpaśca vikalpyaṃ ca yāvattvakṣaragocaram
tāvattattvaṃ na paśyanti tārīkākāstarkavibhramāt**

73 As long as those thinkers, confused in their reasonings, are unable to go beyond the realm of words, and distinguish imagination from what can be imagined — so long they see not suchness.

**74 naiḥsvabhāvyam hi bhāvānām yadā budhyanti
prajñayā tadā viśramati yogī ānimittapraṭiṣṭhitāḥ**

74 When the yogi by means of his transcendental wisdom realises the lack of inherent existence of things, he thus attains peace, established in the state of no-form.

**75 masimrakṣitako yadvadgrhyate kurkuṭo 'budhaiḥ sa
evāyamajānānairbālairyānatrayaṃ tathā**

75 As something painted black is hardly seen — as if refuse — by the unalert, so by the ignorant who do not know, the three vehicles are undiscerned.

**76 na hyatra śrāvakāḥ kecinnāsti pratyekayānikāḥ
yaccaitaddṛśyate rūpaṃ śrāvakasya jīnasya ca nirmāṇaṃ
deśayantyete bodhisattvāḥ kṛpātmakāḥ**

76 There are no sravakas, no pratyekabuddhas here; what appears to be the form of a disciple or a master is a projection of the bodhisattva whose nature is compassion itself.

**77 vijñaptimātram tribhavam svabhāvadvayakalpitam
parāvṛttastu tathatā dharmapudgalasaṃcarāt**

77 The triple world of existence is no more than thought-construction, discerned by the twofold mental functions; suchness itself is away from the path of phenomena and egos.

**78 somabhāskaradīpārcirbhūtāni maṇayastathā
nirvikalpāḥ pravartante tathā buddhasya buddhatā**

78 Just as moonlight, sunlight, lamp-light, the aurora's gleam, a gem-stone's sparkle are all emitted without contrivance, so does a buddha's buddhahood work on its own.

**79 keśoṇḍukam yathā mithyā gṛhyate taimirairjanaiḥ
tathā bhāvavikalpo 'yam mithyā bālairvikalpyate**

79 As by the dim-eyed a variety of objects is seen and imagined, so the conception of things is falsely construed by the ignorant.

**80 sthitibhaṅgotpattirahitā nityānityavivarjitāḥ
saṃkleśavyavadānākhyā bhāvāḥ keśoṇḍukopamāḥ**

80 Assigning good or bad is like the hold of a hairnet; it has nothing to do with the issues of birth, abiding, dissolution, or permanence and impermanence.

**81 puttalikam yathā kaścitkanakābham paśyate jagat na
hyasti kanakam tatra bhūmiśca kanakāyate**

81 Just as the hoi polloi see a golden idol when there's no gold there — just gilded clay,

**82 evaṃ hi dūṣitā bālāścittacaittairanādikaiḥ
māyāmarīciprabhavaṃ bhāvaṃ grhṇanti tattvataḥ**

82 so too do the ignorant, corrupted since beginningless time with the mind and what belongs to it, grasp existing things to be real, though mirage-like in maya.

**83 ekabījamabījaṃ ca samudraikaṃ ca bījakam
sarvabījakamapyetaccittaṃ paśyatha citrikam**

83 One seed and no-seed are of the same ilk, and all seed also; in one mind is variegation seen.

**84 ekaṃ bījaṃ yadā śuddhaṃ parāvṛttamabījakam
samaṃ hi nirvikalpatvādudrekājjanmasaṃkaraḥ
bījamāvahate citraṃ sarvabījaṃ taducyate**

84 When one seed is pure, it ceases to be seed, as seeing them as same comes from non-discrimination. Blending genus, nondiscrimination is writ large: each seed engenders variety; thus each is designated the seed of all.

**85 na hyatrotpadyate kiṃcitpratyaayairna nirudhyate
utpadyante nirudhyante pratyayā eva kalpitāḥ**

85 Nothing therein is born or passes away by reason of causation; when causation is discriminated there is birth and cessation.

**86 prajñaptimātraṃ tribhavaṃ nāsti vastu svabhāvataḥ
prajñaptivastubhāvena kalpayiṣyanti tārkikāḥ**

86 The triple world is only a thought-construction; nothing exists of its own self-nature. Logicians will imagine this thought-constructed reality as an objective existence.

**87 bhāvasvabhāvajijñāsā na hi bhrāntirnivāryate
bhāvasvabhāvānutpattirevaṃ drṣṭvā vimucyate**

87 Wanting to know the nature of things does not prevent confusion; seeing no-birth is the self-nature of existence, one is liberated.

88 na mājā nāstisādharmyādbhāvānām kathyate 'stitā vitathāsuvidyutsadṛśāstena mājopamāḥ smṛtāḥ

88 Maya is not without reality; its reality is spoken of because it is of the same nature of all things — unreal, like a lightning-flash, they are therefore regarded as analogous to maya.

89 na cotpadyā na cotpannāḥ pratyayo 'pi na kecana saṃvidyante kvacittena vyavahāraṃ tu kathyate

89 They are not to be born, nor have they been born; nor is there any causation; whatever seems there is just how the world talks of them.

90 na bhaṅgotpādasamkleśaḥ pratyayānām nivāryate yattu bālā vikalpenti pratyayaiḥ saṃnivāryate

90 The affliction of birth and dissolution which takes place in causation can not be avoided; but the imagination of the ignorant as to causation can be entirely.

91 na svabhāvo na vijñaptirna vastu na ca ālayaḥ bālairvikalpitaḥ hyete vaśabhūtaiḥ kutārkikaiḥ

91 There's no self-nature, no representation, no thing, no mind-store, as these are imagined by the ignorant following poor surmisers.

92 cittamātraṃ yadā lokaṃ prapaśyanti jinātmajāḥ tadā nairvāṇikaṃ kāyaṃ kriyāsaṃskāravarjitam labhante te balābhijñāvaśitaiḥ saha saṃyutam

92 When heirs of the Victor see that the world is no more than mind itself, then they gain a projection body which has nothing

to do with practice and cultivation, but is endowed with powers, psychic faculties, and self-mastery.

93 sarvarūpāvabhāsaṃ hi yadā cittaṃ pravartate nātra cittaṃ na rūpāṇi bhrāntaṃ cittamanādikam

93 When thought acts, forms start to appear — there is no mind here, nor really forms, but thought deluded since forever

94 tadā yogī hyanābhāsaṃ prajñayā paśyate jagat nimittaṃ vastuvijñaptirmanovispanditaṃ ca yat atikramya tu putrā me nirvikalpāścaranti te

94 — then the yogi sees the world without false appearances through his transcendental wisdom. An Individual form in reality is a thought-construction, a mental disturbance. Transcending all this my heirs proceed without false conceptions.

95 gandharvanagaraṃ māyā keśaṇḍuka marīcikā asatyāḥ satyataḥ khyānti tathā bhāveṣu bhāvanā

95 The Gandharvas' castle in the air, maya, filaments of light under closed eye-lids, a mirage — they are non-entities yet they appear as if they were entities; the nature of things supposed is thus to be regarded.

96 anutpannāḥ sarvabhāvā bhrāntimātraṃ hi dṛśyate bhrāntiṃ kalpenti utpannāṃ bālāṃ kalpadvaye ratāḥ

96 All things have never been brought into existence; delusion all that is seen before us. The ignorant attached to duality imagine delusion to have come into existence.

97 aupapattyaṅgikaṃ cittaṃ vicitraṃ vāsanāsaṃbhavam pravartate taramgaughaṃ tacchedānna pravartate

97 As habit-energy grows from impressions, the mind is evolved like waves in a tide; memory cut off, it does not persist.

**98 vicitrāmbanaṃ citraṃ yathā citte pravartate tathākāśe
ca kuḍye ca kasmānnābhpravartate**

98 As a variety of conditions brings thought to mind, so with space as the blank, nothing is depicted.

**99 nimitaṃ kiṃcidālambya yadi cittaṃ pravartate
pratyaairjanaṃ cittaṃ cittamātraṃ na yujyate**

99 If thought evolves depending on individual forms as conditions, then mind is condition-born, and mind-only untenable.

**100 cittena grhyate cittaṃ nāsti kiṃcitsahetukam cittasya
dharmatā śuddhā gagane nāsti vāsanā**

100 There is no mind when grasped by thought as cause; mind is pure by nature — habit-energy cannot impress itself on sky.

**101 svacittābhiniveśena cittaṃ vai saṃpravartate
bahirdhā nāsti vai dṛśyamato vai cittamātrakam**

101 Thought evolves from a clinging to mind within itself; there is no external world to see. Mind-only exists.

**102 cittamālayavijñānaṃ mano yanmanyanātmakam
grhṇāti viśayān yena vijñānaṃ hi taducyate**

102 Mind-only is the alayavijnana; manas is the thinking intellect; what grasps a sense-field is called a vijnana.

**103 cittamavyākṛtaṃ nityaṃ mano hyubhayasaṃcaram
vartamānaṃ hi vijñānaṃ kuśalākuśalaṃ hi tat**

103 Mind-only is always indeterminate; the thinking intellect bifurcates; a vijñana senses either good or bad.

**104 dvāraṃ hi paramārthasya vijñaptidvayavarjitam
yānatrayavyavasthānaṃ nirābhāse sthitaṃ kutaḥ**

104 The door to highest reality is beyond the bifurcation of subject and object. Where the imageless stands, how can the three vehicles subsist?

**105 cittamātraṃ nirābhāsaṃ viḥārā buddhabhūmiśca
etaddhi bhāṣitaṃ buddhairbhāṣante bhāṣayanti ca**

105 The abodes and the stage of buddhahood are imageless mind-only — this was told, is told, and will be told by the buddhas.

**106 cittaṃ hi bhūmayaḥ sapta nirābhāsā ca aṣṭamī dve
bhūmayo viḥāraśca śeṣā bhūmirmamātmikā**

106 Seven stages are mind, the eighth is imageless; the next two stages are a cloister; the stage that is left belongs to me.

**107 pratyātmavedyā śuddhā ca bhūmiścāpi mamātmikā
māheśvaraparasthānamakaniṣṭhe virājate**

107 My own stage, pure, the true self is realised; it shines above the supreme station of the great lord, the Akanishtha heaven.

**108 hutāśanasyaiva yathā niścerustasya raśmayāḥ citrā
manoharāḥ saumyāstribhavaṃ निर्मिति**

108 Its rays of light come forth as though from fire, brightly-coloured, delightful, and auspicious, illuminating the triple world;

**109 nirmāya tribhavaṃ kiṃcitkiṃcidvai pūrvanirmitam
tatra deśanti yānāni eṣā bhūmirmamātmikā**

109 These three worlds are being lit up, while others have already been so; there they teach the various vehicles which belong to my own stage.

**110 nāsti kālo hyadhigame bhūmīnām kṣatresaṃkrame
cittamātramatikramya nirābhāse sthitaṃ phalam**

110 In self-realisation there is no series to mastery's progression. Transcending thought's gradations the certain acme is beyond mere appearance.

**111 asattā caiva sattā ca dṛśyate ca vicitratā bālā
grāhaviparyastā viparyāso hi citratā**

111 That non-existence is seen as existence, along with multiplicity, is due to the grasping of wrong notions by the ignorant, for multiplicity is a delusion.

**112 nirvikalpaṃ yadi jñānaṃ vastvastīti na yujyate
yasmācittam na rūpāṇi nirvikalpaṃ hi tena tat**

112 If there is non-discriminative knowledge, it's not accurate to say that objects exist; because of mind-only, there are no objects, because it does not discriminate.

**113 indriyāṇi ca māyākhyā viṣayāḥ svapnaśaṃnibhāḥ
kartā karma kriyā caiva sarvathāpi na vidyate**

113 The senses and their objects — maya — resemble a dream; actor, action and play-acting nowhere exist.

**114 dhyānāni cāpramāṇāni ārūpyāśca samādhayaḥ
saṃjñānirodho nikhilaścittamātre na vidyate**

114 The dhyanas, the immeasurables, and the no-form samadhis, thought-cessation too — in mind-only all these are not found at all.

**115 srotāpattiphalaṃ caiva sakrdāgāmiphalaṃ tathā
anāgāmiphalaṃ caiva arhattvaṃ cittavibhramaḥ**

115 The fruition of the stream-entered, and the fruition of the once-returner, the fruition of the non-returner, and of arhatship — all these are bewildered states of mind.

**116 śūnyamanityaṃ kṣaṇikaṃ bālāḥ kalpanti saṃskṛtaṃ
nadīdīpādīdrṣṭāntaiḥ kṣaṇikārtho vikalpyate**

116 The ignorant discriminate the created to be empty and momentary; the meaning of momentariness is discriminated by analogies, like a river or a lamp.

**117 nirvyāpāraṃ tu kṣaṇikaṃ viviktaṃ kriyavarjitaṃ
anutpattiṃ ca dharmāṇāṃ kṣaṇikārthaṃ vadāmyaham**

117 But the momentary is inert, singular, quiescent — not subject to destruction, and unborn; this, I say, is the meaning of momentariness.

**118 saccāsato hyanutpādaḥ sāmṅhyavaiśeṣikaiḥ
smṛtaḥ avyākṛtāni sarvāṇi taireva hi prakāśitaṃ**

118 The Sankha and the Vaisesika philosophers teach the nonarising of existence and non-existence; all is proclaimed by them as inexplicable.

**119 caturvidhaṃ vyākaraṇamekāṃśaparipṛcchanam
vibhajyasthāpanīyaṃ ca tīrthavādanivāraṇam**

119 Explanation in fact must be of four kinds: affirmation, questioning, analysis, or suspension, whereby hallowed dogma is relegated.

**120 sarvaṃ vidyati saṃvṛtyāṃ paramārthe na vidyate
dharmāṇāṃ niḥsvabhāvatvaṃ paramārthe 'pi drśyate
upalabdhiṇiḥsvabhāve saṃvṛtistena ucyate**

120 According to conventional knowledge everything exists, but not according to ultimate truth. In ultimate truth all things are seen as devoid of self-subsistence. In this non-self-subsistence of all things, some-thing is apprehended by what we call conventional knowledge.

**121 abhilāpahetuko bhāvaḥ svabhāvo yadi vidyate
abhilāpasambhavo bhāvo nāstīti ca na vidyate**

121 If things exist in themselves because so designated by words, a thing made of words is not found to not exist.

**122 nirvastuko hyabhilāpastatsamvṛtyāpi na vidyate
viparyāsasya vastutvāccopalabdhirna vidyate**

122 There is nothing real in a word itself, even according to worldly knowledge, and owing to the reality of delusion itself, no such reality is actually perceived.

**123 vidyate cedviparyāso naiḥsvābhāvyam na vidyate
viparyāsasya vastutvādyadevopalabhyate
niḥsvabhāvam bhavettaddhi sarvathāpi na vidyate**

123 Where there is delusion, the non-existence of self-substance is not found; what is perceived through the reality of delusion must have no self-substance where even non-existence is not really there.

**124 yadetaddṛśyate citram cittaṁ dauṣṭhulyavāsitaṁ
rūpāvabhāsagrahaṇam bahirdhā cittavibhramam**

124 Manifold appearance is the mind replete with habitual form-impressions; clinging to such externalities is mental delusion.

**125 vikalpenāvikalpena vikalpo hi prahīyate
vikalpenāvikalpena śūnyatātattvadarśanam**

125 By non-discriminating discrimination, discrimination is itself cut short. By non-discriminating discrimination, emptiness is seen as the truth.

**126 mājāhastī yathā citraṃ patrāṇi kanakā yathā tathā
drśyaṃ nr̥ṇāṃ khyāti citte ajñānavāsīte**

126 Like an elephant conjured up, or gilded foliage in a painting, so the world is seen by minds under the influence of ignorance.

**127 āryo na paśyate bhrāntiṃ nāpi tattvaṃ tadantare
bhrāntireva bhavettattvaṃ yasmāttattvaṃ tadantare**

127 The wise see not error, not truth in its midst; if truth were in its midst, error would be truth.

**128 bhrāntiṃ vidhūya sarvāṃ tu nimittaṃ yadi jāyate
saiva cāśya bhavedbhrāntiraśuddhaṃ timiraṃ yathā**

128 If forms still appear with error cleared away, their non-clearance will also be error — like so much grime.

**129 keśoṇḍukaṃ taimiriko yathā gr̥hṇāti vibhramāt
viśayeṣu tadvadbālānāṃ grahaṇaṃ saṃpravartate**

129 Just as someone with an eye-defect misapprehends a seen filament, so the ignorant perceive a world rise up before them.

**130 keśoṇḍukaprakhyamidaṃ marīcyudakavibhramam
tribhavaṃ svapnamāyābhaṃ vibhāvento vimucyate**

130 With the triple world considered like a corneal-distortion, or a mirage of water, or a dream of maya, one is liberated.

**131 vikalpaśca vikalpyaśca vikalpasya pravartate bandho
bandhyaśca baddhaśca śaḍete mokṣahetavaḥ**

131 Discrimination, what is discriminated, and discrimination's action; bondage, what is bound, and the cause of binding: these six are the conditions for liberation.

**132 na bhūmayo na satyāni na kṣetrā na ca nirmītāḥ
buddhāḥ pratyekabuddhāśca śrāvakāścāpi kalpitāḥ**

132 There are no stages, no truths, no buddha-lands, no bodies of transformation; buddhas, pratyekabuddhas, and sravakas too are all imagined contrivances.

**133 pudgalaḥ saṃtatiḥ skandhāḥ pratyayā hyaṇavastathā
pradhānamīśvaraḥ kartā cittamātre vikalpyate**

133 The personal soul, continuity, the skandhas, causation, atoms, the supreme creator god — they are thought-discriminations.

**134 cittam hi sarvaṃ sarvatra sarvadeheṣu vartate
vicitraṃ gr̥hyate 'sadbhiścittamātraṃ hyalakṣaṇam**

134 For mind-only is all over, ubiquitous, and operating in every body; mind-only, without features, is seen as multiplicity by those whose minds are tainted.

**135 na hyātmā vidyate skandhe skandhāścaiva hi
nātmani na te yathā vikalpyante na ca te vai na santi ca**

135 There is no soul in the skandhas, not are skandhas in the soul; they are not as they are seen, nor are they otherwise.

**136 astitvaṃ sarvabhāvānāṃ yathā bālairvikalpyate
yadi te bhavedyathādr̥ṣṭāḥ sarve syustattvadarśināḥ**

136 If the reality of objects were as discriminated by the ignorant, they would be seen as such by one who sees the truth.

**137 abhāvātsarvadharmaṇām saṃkleśo nāsti śuddhi ca
na ca te tathā yathādr̥ṣṭā na ca te vai na santi ca**

137 But as all things are unreal, taint or purity there is none: they are not as they are seen, nor are they otherwise.

**138 bhrāntirnimittaṃ saṃkalpaḥ paratantrasya lakṣaṇam
tasminnimitte yannāma tadvikalpitalakṣaṇam**

138 The construction of appearances conceived by delusion typifies paratantra knowledge. The assigning of names to these appearances characterises that discriminating knowledge.

**139 nāmanimittasaṃkalpo yadā tasya na jāyate
pratyayāvastusaṃketam pariniṣpannalakṣaṇam**

139 When the constructing of appearances and names no longer occurs in relation to reality, then conditions without abiding substance mark out perfected knowledge of the absolute.

**140 vaipāṅkikāśca ye buddhā jinā nairmāṇikāśca ye
sattvāśca bodhisattvāśca kṣetrāṇi ca diśe diśe**

140 Buddhas fully realised, victors transforming, beings, bodhisattvas, and hallowed places are all and everywhere.

**141 nisyandadharmanirmāṇā jinā nairmāṇikāśca ye sarve
te hyamitābhasya sukhāvatyā vinirgatāḥ**

141 The dharma-body buddhas and all such emanating — they all issue forth from Amitabha's land of bliss.

**142 yacca nairmāṇikairbhāṣṭam yacca bhāṣṭam
vipākajaiḥ sūtrāntavaipulyanayam tasya saṃdhiṃ
vijānatha**

142 What is spoken by buddhas evolving and those in final form constitutes the doctrine all unfolded in the sutras.

**143 yadbhāṣitaṃ jinasutairyacca bhāṣanti nāyakāḥ
yaddhi nairmāṇikābhāṣitaṃ na tu vaipākikairjinaiḥ**

143 Whatever has been uttered by bhodisattvas and by teachers are both as is uttered by manifesting buddhas but not by the buddhas revealed in final form.

**144 anutpannā hyamī dharmā na caivaite na santi ca
gandharvanagarasvapnamāyānirmāṇasādrśāḥ**

144 All these phenomena have never been born, but nor are they non-existent. They are like the Gandharvas' castle, or a dream, or maya's projections.

**145 cittaṃ pravartate cittaṃ cittameva vimucyate cittaṃ
hi jāyate nānyaccittameva nirudhyate**

145 Mind gives rise to thought; such thought must be abandoned. With thought thus arisen, the mind must pass away.

**146 arthābhāsaṃ nṛṇāṃ cittaṃ cittaṃ vai khyāti kalpitam
nāstyārthaścittamātreyaṃ nirvikalpo vimucyate**

146 The thought-mind is what perceives the appearance of objects; such thought expresses imagination. In mind-only there is no objective world; release from imaginings brings liberation.

**147 anādikālaprapaṇcadauṣṭhulyaṃ hi samāhitam vikalpo
bhāvitastena mithyābhāsaṃ pravartate**

147 A concatenation of the worthless habit of deluded surmise, discrimination rears itself up, and so comes about the mundane fallacy.

**148 arthābhāse ca vijñāne jñānaṃ tathatāgocaram
parāvṛttaṃ nirābhāsamāryāṇaṃ gocare hyasau**

148 Vijnana comes about when externalities appear; true knowledge belongs to the realm of suchness. Imageless detachment is the realm of the wise.

**149 arthapracayaṃ dhyānaṃ dhyānaṃ bālopacārikam
tathatārambaṇaṃ dhyānaṃ dhyānaṃ tāthāgataṃ śubham**

149 Dhyana searching out the meaning of things is meditation practised by the ignorant. Dhyana focused purely on suchness is meditation with truth realised.

**150 parikalpitaṃ svabhāvena sarvadharmā ajānakāḥ
paratantraṃ samāśritya vikalpo bhramate nṛṇām**

150 False imagination asserts all things unborn. Resorting to paratantra people are bewildered by their discriminations.

**151 paratantraṃ yathā śuddhaṃ vikalpena viśaṃyutam
parāvṛttaṃ hi tathatā vihāraḥ kalpavarjitaḥ**

151 As paratantra is pure when kept aloof from discrimination and truth is detached, there is a retreat to the sanctuary of suchness.

**152 mā vikalpaṃ vikalpetha vikalpo nāsti satyataḥ
bhrāntiṃ vikalpayantasya grāhyagrāhakayorna tu
bāhyārthadarśanaṃ kalpaṃ svabhāvaḥ parikalpitaḥ**

152 Don't discriminate discrimination; what is discriminated does not exist. Delusion discriminates the perceiver and perceived, but in reality this dualism doesn't exist. It's erroneous to construe an external world; self-substance is entirely imagined.

**153 yena kalpena kalpenti svabhāvaḥ pratyayodbhavaḥ
bāhyārthadarśanaṃ mithyā nāstyartham cittameva tu**

153 By that construction they conceive self-substance produced by the origination conditions. The fallacy of an external world is recognised, but objects exist not — except in the mind

**154 yuktyā vipaśyamānānām grāhagrāhyaṃ nirudhyate
bāhyo na vidyate hyartho yathā bālairvikalpyate**

154 To those who see with perspicuity, distinction of grasper and grasped disappears; no external world discriminated by the ignorant is found.

**155 vāsanairlulitaṃ cittamarthābhāsaṃ pravartate
kalpadvayanirodhena jñānaṃ tathatagocaram**

155 The appearance of an external world is thought stirred up by habit-energy; when the imagined dualism is annihilated, true knowledge grows into the realm of suchness — the domain of the wise, imageless, beyond thought.

**156 utpadyate hyanābhāsamacintyamāryagocaram
nāmanimittasaṃkalpaḥ svabhāvadvayalakṣaṇam
samyagjñānaṃ hi tathatā pariniṣpannalakṣaṇam**

156 The two essential natures are discriminated as name and form; the absolute is characterised by right knowledge and suchness.

**157 mātāpitṛsamāyogādālayamanasaṃyutam
ghṛtakumbhe mūṣikā yadvatsaha śukreṇa vardhate**

157 The alayavijnana gets connected with each mind with the congress of the mother and the father; looking like a mouse in a jar of ghee the fertilised entity develops.

**158 peśīghanārbudaṃ piṭakamaśubhaṃ karmacitritam
karmavāyumahābhūtaiḥ**

158 The foetus erupts through its stages like a boil, an unclean mass replete with karma as it swells to material fruition.

**159 pañcapañcakapañcaiva vraṇāścaiva navaiva tu
nakhadantaromasamchannah sphuramāṇaḥ prajāyate**

159 Five fingers, five toes, five sense organs; nine orifices; with nails, teeth and hair it springs into birth.

**160 prajātamātram viṣṭhākṛmiṃ suptabuddheva mānavaḥ
cakṣuṣā sphurate rūpaṃ vivṛddhiṃ yaṭi kalpanāt**

160 Like a maggot newborn from dung, the human is as if roused from sleep, and the eye begins to make out forms and discrimination, with practice, gathers momentum.

**161 tālvoṣṭhapuṭasaṃyogādvikalpenāvadhāryate vācā
pravartate nṛṇāṃ śukasyeva vikalpanā**

161 With the combination of the palate, lips and oral cavity, human speech, conceived by discrimination, issues forth like that of a parrot; and discrimination continues.

**162 niścītāstīrthyavādānāṃ mahāyānamaniścitam
sattvāśrayapravṛtto 'yaṃ kudrṣṭīnāmanāspadam**

162 The tenets of philosophy are definitive, but the mahayana is adaptive. It sets out from people's dispositions; it is not a stake for those of bad outlook.

**163 pratyātmavedyayānaṃ me tārkikāṇāmagocaram
paścātkāle gate nāthe brūhi ko 'yaṃ dhariṣyati**

163 The vehicle realised in my inner self is not a domain accessible to ruminators. When the mentor is gone, who, pray tell, will promote it?

**164 nirvṛte sugate paścātkālo 'tīto bhaviṣyati mahāmate
nibodha tvaṃ yo netrīm dhārayiṣyati**

164 Sometime after the Sugata's entrance into Nirvana, there will be one, Mahamati, who has the vision:

**165 dakṣiṇāpathavedalyāṃ bhikṣuḥ śrīmān mahāyaśāḥ
nāgāhvayaḥ sa nāmnā tu sadasatpakṣadārakaḥ**

165 In Vedali, down south, a mendicant renowned and illustrious, his name, Nagahvaya, demolisher of lop-sided views leaning to either being or non-being.

**166 prakāśya loke madyānaṃ mahāyānamanuttaram
āsādyā bhūmiṃ muditāṃ yāsyate 'sau sukhāvatīm**

166 He will elucidate my vehicle, the mahayana unsurpassed, to the world. Reaching the level of elation he will go to the realm of bliss.

**167 buddhyā vivecyamānānāṃ svabhāvo nāvadhāryate
yasmāttadanabhilāpyāste niḥsvabhāvāśca deśitāḥ**

167 Self-subsistence in things is not ascertained when examined by intelligence, which shows them to be beyond terminology and devoid of inherent existence.

**168 pratyayotpādite hyarthe nāstyastīti na vidyate
pratyayāntargataṃ bhāvaṃ ye kalpentyasti nāsti ca
dūrībhūtā bhavenmanye śāsanāttīrthadṛṣṭayaḥ**

168 In the realm of conditional origination, nonexistence and existence cannot be found. Those who imagine that something real in the midst of conditions does or does not exist are far from my teaching in their philosophy.

**169 abhidhānaṃ sarvabhāvānāṃ janmāntaraśataiḥ sadā
abhyastamabhyasantaṃ ca parasparavikalpayā**

169 Giving names to all things going on continuously for hundreds of generations has been and is being constantly repeated with layer upon layer of discrimination accumulating.

**170 akathyamāne saṃmohaṃ sarvaloka āpadyate
tasmātkriyate nāma saṃmohasya vyudāsārtham**

170 Without such designating the whole world would be confused, hence name is laid down to dispel confusion.

**171 trividhena vikalpena bālairbhāvā vikalpitāḥ
bhrāntirnāma vikalpena pratyayairjanitena ca**

171 Things as discriminated by the ignorant are discriminated in three kinds: there is delusion in name-discrimination, in production from conditions, and in birth;

**172 aniruddhā hyanuṭpannāḥ prakṛtyā gaganopamāḥ
abhāvasvabhāvā ye tu te vikalpita lakṣaṇāḥ**

172 and so things come and go as reliable as the heavens; but actually there are no self-subsisting entities: that notion comes from discrimination

**173 pratibhāsa bimbamāyā bhamarīcyā supinena tu
alāta cakragandharvapratiśrutkā samodbhavāḥ**

173 before maya, a mirage, a dream, or what likewise comes about as a whirling fire-brand, the Gandharvas' castle in the air, as an echo of sound.

**174 advayā tathatā śūnyā bhūta koṣṭhiśca dharmatā
nirvikalpaśca deśemi ye te niṣpanna lakṣaṇāḥ**

174. Non-duality, suchness, emptiness, the end of the end, essentiality, non-discrimination — thus I point to the features of ultimate truth.

**175 vākcittagocaraṃ mithyā satyaṃ prajñā vikalpitā
dvayāntapatitaṃ cittaṃ tasmātprajñā na kalpitā**

175 In the realm of thought and language the truth is wrongly imaged; transcendental knowledge, over-thought, falls into polarity; so, transcendental knowledge is not discriminated.

**176 asti nāsti ca dvāvantau yāvaccittasya gocaraḥ
gocareṇa vidhūtena samyakcittaṃ nirudhyate**

176 The polarities of being and non-being are bounded by the realm of thought; when this realm fades away, then intellection stops.

**177 viṣayagrahaṇābhāvānnirodhena ca nāsti ca vidyate
tathatāvasthā āryāṇaṃ gocaro yathā**

177 When sense-objects are not grasped, then reality is not caused, and so there is the state of suchness, the domain of the wise.

**178 bālānāṃ na tathā khyāti yathā khyāti manīṣiṇāṃ
manīṣiṇāṃ tathā khyāti sarvadharmā alakṣaṇāḥ**

178 The ignorant do not see the totality of things as do the wise. As seen by the wise this totality has no features.

**179 hāraḥ kṛtāṃ yathā bālaiḥ suvarṇaṃ parikalpyate
asuvarṇaṃ suvarṇābhamaṃ tathā dharmāḥ kutārkikaiḥ**

179 As a bright yellow artifact is supposed by the ignorant to be made of gold, so the totality of things is likewise surmised by poor assayers.

**180 abhūtvā yasya cotpādo bhūtvā cāpi vinaśyati
pratyayaiḥ sadasaccāpi na te me śāsane sthitāḥ**

180 The birth of something that doesn't exist and such a non-entity passing away — being and non-being arising

through causes — none of this has purchase in my teaching.

**181 anādyanidhanābhāvādbhūtalakṣaṇasaṁsthitāḥ
kāraṇakaravalloke na ca budhyanti tārīkākāḥ**

181 Things have no beginning, no end. Thinkers adhering to a reality with a cause and a creator do not become enlightened.

**182 atīto vidyate bhāvo vidyate ca anāgataḥ pratyakṣo
vidyate yasmāttasmādbhāvā ajātakāḥ**

182 Entities surmised occurring then, occurring now or yet to be — all such are unborn.

**183 pariṇāmakālasaṁsthānaṁ bhūtabhāvendriyeṣu ca
antarābhavaṁgrāhaṁ ye kalpanti na te budhāḥ**

183 Those who suppose a period of development in carnal sentience in a state of transition, such are not wise.

**184 na pratītyasaṁutpannaṁ lokaṁ varṇanti vai jināḥ
kiṁ tu pratyayamevāyaṁ loko gandharvasaṁnibhaḥ**

184 The victors do not discriminate the world as arisen by a chain of causation; rather the world comes about like the Gandharvas' city.

**185 dharmasaṁketa evāyaṁ tasmīṁstadidamucyate
saṁketācca prthagbhūto na jāto na nirudhyate**

185 It's just a convention pointing to things. Apart from the convention, nothing is produced, and nothing is destroyed.

**186 darpaṇe udake netre bhāṇḍeṣu ca maṇiṣu ca
bimbaṁ hi dṛśyate teṣu na ca bimbo 'sti kutracit**

186 On the surface of a mirror, of water, of an eye, in a jug, and on a gem, images may be seen; but such images are elusive.

**187 bhāvābhāsaṃ tathā cittaṃ mṛgaṭṛṣṇā yathā nabhe
dṛśyate citrarūpeṇa svapne vandhyauraso yathā**

187 Things reflected in thought appear like a mirage in the air; multifarious they manifest, but are like a child in the reverie of a barren woman.

**188 na me yānaṃ mahāyānaṃ na ghoṣo na ca akṣarāḥ
na satyā na vimokṣā vai na nīrābhāsaḥ**

188 For me the mahayana is not a conveyance, or a voice, or words; it is neither the truth nor liberation, nor an unseen world,

**189 kiṃ tu yānaṃ mahāyānaṃ samādhivaśavartitā
kāyaṃ manomayaṃ citraṃ vaśītāpuṣpamaṇḍitam**

189 but the mahayana is a conveyance for the samadhi which is creatively dynamic, where the many forms of embodied will are adorned with the garlands of mastery.

**190 ekatvena pṛthaktvena bhāvo vai pratyaye na tu
janma samāsamevoktaṃ nirodho nāśa eva hi**

190 Coming about and going on can not be analysed as one and the same or as discrete, just as going away and being absent — it's just how we speak.

**191 ajātaśūnyatā caikamekaṃ jāteṣu śūnyatā
ajātaśūnyatā śreṣṭhā naśyate jātaśūnyatā**

191 The emptiness of the unborn is one thing, the emptiness of the born another. Emptiness unborn is better, since emptiness born goes on to pass away.

**192 tathatā śūnyatā koṭī nirvāṇaṃ dharmadhātuvaṭ kāyo
manomayaṃ citraṃ paryāyairdeśitaṃ mayā**

192 Suchness, emptiness, the end, nirvana, the world of things, the various wondrous manifestations — these I refer to with spoken terms.

**193 sūtravinayābhidharmaṇa viśuddhiṃ kalpayanti ye
granthato na tu arthena na te nairātmyamāśritāḥ**

193 Those who ascribe righteousness according to the sutras, vinayas, and abhidharmas follow the letter and not the spirit, not taking their stand in egolessness.

**194 na tīrthikairna buddhaiśca na mayā na ca kenacit
pratyayaiḥ sādhitāstitvaṃ kathaṃ nāstirbhaviṣyati**

194 It is not by philosophers, not by buddhas, not by me, not by anyone, but by assumption that being is established because something is seen to be originated. So how can we speak of originated non-being?

**195 kena prasādhitāstitvaṃ pratyayairyasya nāstitā
utpādavādadurdrṣṭyā nāstyastīti vikalpayet**

195 When being is seen through origination, how can non-existence be seen by the same method? One discriminates non-existence and existence only by the erroneous view derived from the idea of origin.

**196 yasya notpadyate kiṃcinna kiṃcittaṃ nirudhyate
tasyāstināsti nopaiti viviktaṃ paśyato jagat**

196 Whatever has nothing that originates has nothing that ceases to exist; there is no way to assume being and non-being when the world is seen in a detached way.

**197 drṣyate śaśaviṣṇāṅkhyāṃ vikalpo vidyate nṛṇāṃ ye
tu kalpenti te bhrāntā mṛgaṭrṣṇāṃ yathā mṛgāḥ**

197 The world is seen like the horns of a hare as long as people continue to discriminate. What people discriminate as there are deluded, like animals drawn to a mirage.

**198 vikalpābhiniveśena vikalpaḥ sampravartate
nirhetukaṃ vikalpaṃ hi vikalpo 'pi na yujyate**

198 When discrimination is clung-to, more discrimination ensues; when discrimination is causeless, further discrimination has no purchase.

**199 ajale ca jalagrāho mṛgatṛṣṇā yathā nabhe dṛśyate
'rtho hi bālānāmāryāṇaṃ na viśeṣataḥ**

199 As with a mirage in the air there is an apprehension of water where there is no water, so things are seen by the ignorant but in essence by the wise.

**200 āryāṇaṃ darśanaṃ śuddhaṃ
vimokṣatrayasaṃbhavam utpādabhaṅganirmuktaṃ
nirābhāsapracāriṇaṃ**

200 The perception of the wise appears unsullied, and arises from three liberations: from origination, from dissolution and from false images.

**201 gāmbhīryodāryavaipulyaṃ jñānaṃ kṣetrān vibhūti
ca deśemi jinaputrāṇaṃ śrāvakāṇāmanityatām**

201 Transcendental knowledge — profound, exalted, expansive, reaching far into buddha country — I teach for the heirs of the Victor, and to the listeners I teach impermanence.

**202 anityaṃ tribhavaṃ śūnyamātmātmīyavivarjitaṃ
śrāvakāṇaṃ ca deśemi tathā sāmānyalakṣaṇaṃ**

202 The triple world is fleeting, empty, sans self or attributes; such broad features I teach to those who listen.

**203 sarvadharmeṣvasaṃsaktirvivekā hyekacārikā
pratyekajīnaputrāṇaṃ phalaṃ deśemyatarkikam**

203 Having no attachment to anything or anyone, making a way in genuine solitude — the recompense of pratyekabuddhahood beyond delineation is what I teach.

**204 svabhāvakalpitaṃ bāhyaṃ paratantraṃ ca dehinām
apaśyannātmasaṃbhrāntiṃ tataścittaṃ pravartate**

204 Objects are imagined as external in relation to embodied beings; unaware of their own delusion a mind develops from thereon.

**205 daśamī tu bhavetprathamī prathamī cāṣṭamī bhavet
navamī saptamī cāpi saptamī cāṣṭamī bhavet**

205 The tenth may be first, and the first may be eighth; the ninth may be seventh, and the seventh may be eighth.

**206 dvitīyā tu tṛtīyā syāccaturthī pañcamī bhavet tṛtīyā
tu bhavetṣaṣṭhī nirābhāse kramaḥ kutaḥ**

206 The second may be third, the fourth may be fifth, the third may be sixth — where imagelessness obtains, how can there be grades?

**207 nirābhāso hi bhāvānāmbhāvo nāsti yoginām
bhāvābhāvasamatvena āryāṇaṃ jāyate phalam**

207 In the non-being of things imagelessness itself does not exist to yogis; the guerdon of the wise is in the identicalness of being and non-being.

**208 katham hyabhāvo bhāvānām kurute samatām
katham yadā cittaṃ na jānāti bāhyamadhyātmikaṃ
calam tadā tu kurute nāśaṃ samatācittadarśanāt**

208 How does being cease to be, and then identicalness?
When the mind is not disturbed within or without — with the
cessation of identicalness is seen.

**209 anādimati saṃsāre bhāvagrāhopagūhitam bālaiḥ
kīla yathā kīlaṃ pralobhya vinivartate**

209 Since time immemorial caught up in the stream, the
ignorant, wrapped up in things, may be led to give them up
as one wedge makes a gap for another.

**210 taddhetukaṃ tadālambyaṃ manogatisamāśrayam
hetuṃ dadāti cittasya vijñānaṃ ca samāśritam**

210 Self-caused, self-supported, within its own stream, the
mind gives rise to thought and dependent consciousness.

**211 vaipākikādadhīṣṭhānām nikāyagatisambhavāt
labhyante yena vai svapne abhijñāśca caturvidhāḥ**

211 There are four kinds of supra-mundane knowledge:
derived from practice-maturation, buddha-empowerment,
cleaving to a life's vocation, or from a vision in a dream.

**212 svapne ca labhyate yacca yacca buddhaprasādataḥ
nikāyagatigotrā ye te vijñānavipākajāḥ**

212 What is obtained from a vision in a dream, or from
empowerment by a buddha, or what comes from cleaving to
one's vocation — these are not derived from
practice-maturation.

**213 vāsanairbhāvitam cittaṃ bhāvābhāsaṃ pravartate
bālā yadā na budhyante utpādaṃ deśayettadā**

213 Habit-energy works on the mind to bring about things appearing to be real. When the ignorant do not understand this, one should indicate how they originate.

**214 yāadvākyaṃ vikalpeti bhāvaṃ vai lakṣaṇānvitam
tādvibudhyate cittamapaśyan hi svavibhramam**

214 As long as the mind discriminates external things with attributes, so is it confused, not able to see its own delusion.

**215 utpādo varṇyate kasmātkasmāddṛśyaṃ na varṇyate
adrśyaṃ dṛśyamānaṃ hi kasya kiṃ varṇyate kutah**

215 So why do we speak of origination and not of things so appearing? When things so appearing, which do not in fact exist, are yet seen as existing, of what would we be speaking, to whom, and why?

**216 svacchaṃ cittaṃ svabhāvena manaḥ
kaluṣakāraṃ manaśca saḥavijñānairvāsanāṃ kṣipate
sadā**

216 Mind-only is inherently pure while the manas is turbid. The manas with the vijñanas is constantly projecting impressions.

**217 ālayo muñcate kāyaṃ manaḥ prārthayate gatim
vijñānaṃ viśayābhāsaṃ bhrāntiṃ dṛṣṭvā pralabhyate**

217 The alayavijñana is disembodied; the manas seeks out the beaten paths. The vijñana is deluded by the world of objective appearance.

**218 madiyaṃ dṛśyate cittaṃ bāhyamarthaṃ na vidyate
evaṃ vibhāvayedbhrāntiṃ tathatāṃ cāpyanusmaret**

218 What is seen is one's own thoughts: an objective world does not exist. Perceiving error one should call suchness to mind.

**219 dhyāyināṃ viṣayaḥ karma buddhamāhātmyameva
ca etāni trīṇyacintyāni acintyaṃ vijñānagocaram**

219 The zone of meditation, the workings of karma, and the loftiness of Buddha — these three elude thought in a place of consciousness beyond thinking.

**220 anāgatamatītaṃ ca nirvāṇaṃ pudgalaṃ vacaḥ
saṃvṛtyā deśayāmyetān paramārthastvanakṣaraḥ**

220 Past and future, nirvana, a personal ego, vacuity, words — I may talk about these as convention dictates, but ultimate truth is beyond the effable.

**221 naikāyikāśca tīrthyāśca dr̥ṣṭimekāṃsamāśritāḥ
cittamātre viśaṃmūḍhā bhāvaṃ kalpenti bāhiram**

221 The Naikayikas and philosophers lean on the same view; confused with regard to mind-only, they imagine external being.

**222 pratyekabodhiṃ buddhatvamarhattvaṃ
buddhadarśanam gūḍhabījaṃ bhavedbodhau svapne
vai sidhyate tu yaḥ**

222 The enlightenment attained by the pratyekabuddhas, buddhahood, arhatship, and the vision of Buddha — this is a hidden seed that sprouts while awake or asleep.

**223 kutra keśaṃ kathaṃ kasmātkimarthaṃ ca vadāhi
me mayācittamatisāntaṃ sadasatpakṣadeśanām**

223 Where, for whom, whence and wherefore, tell me, are maya, mind, intelligence, mental equanimity biassed towards being and non-being as gainsaid by me?

**224 cittamātre vimūḍhānāṃ māyānāstyastideśanām
utpādabhaṅgasamyuktaṃ lakṣyalakṣaṇavarjitam**

224 The doctrine of maya and its duality is taught to those who are confused about mind-only teaching; whatever has origin or dissolution is separate from how it's described and its description.

**225 vikalpo mano nāma vijñānaiḥ pañcabhiḥ saha
bimbaughajalatulyāḍau cittabījaṃ pravartate**

225 Manas may be known as discrimination harnessed with the five vijñanas; thought-seeds arise like reflections on waters.

**226 yadā cittaṃ manaścāpi vijñānaṃ na pravartate tadā
manomayaṃ kāyaṃ labhate buddhabhūmi ca**

226 When the thinking mind and its sentience cease kinesis, then there is tenure of the buddha-stage embodied.

**227 pratyayā dhātavaḥ skandhā dharmāṇāṃ ca
svalakṣaṇaṃ prajñaptiṃ pudgalaṃ cittaṃ
svapnakeśoṇḍukopamāḥ**

227 Conditions, body-elements, the skandhas, the innate characteristics of things, assemblages of thought, a personal soul, and a mind — they are all like a dream, or a closed-eye apparition.

**228 mājyāsvapnopamaṃ lokaṃ dṛṣṭvā tattvaṃ
samāśrayet tattvaṃ hi lakṣaṇairmuktaṃ
yuktihetuvivarjitaṃ**

228 Seeing the world as mājyā, like a dream, one abides in the truth; for truth is free of worldly attributes, without ulterior motive or cause.

**229 pratyātmavedyamāryāṇāṃ vihāraṃ tu smaretsadā
yuktihetuvisaṃmūḍhaṃ lokaṃ tattve niveśayet**

229 Inner realisation, the abode of the wise, has nothing to recall. The world is misled by ulterior motive and causation; rest in its truth.

**230 sarvaprapaṇcopaśamādbhrānto nābhipravartate
prajñā yāvadvikalpante bhrāntistāvatpravartate**

230 When speculation ends, error rises no more; while the intellect discriminates, error is rampant.

**231 naiḥsvabhāvyam ca bhāvam ca śūnyā vai
nityānityatā utpādavādinām drṣṭirna
tvanutpādavādinām**

231 In a world that is empty and without self-nature, those who talk about permanence and impermanence are confessors of birth and not of no-birth.

**232 ekatvamanyatvobhayāmiśvarācca yadṛcchayā
kālapradhānādanyebhiḥ pratyayaiḥ kalpyate jagat**

232 Self-contained, derived, or both; god-created; springing with time or from pre-existent matter, or some other agent of cause, such are speculations about the world.

**233 saṃsārabījaṃ vijñānaṃ sati drśye pravartate kuḍye
sati yathā citraṃ parijñānānnirudhyate**

233 That perception, the seed of samsara, is bound up only with what it sees as like a fresco on a wall; it fades away with true recognition.

**234 mājāpuruṣavannṛṇām mṛtajanma pravartate
mohāttathaiva bālānām bandhamokṣaṃ pravartate**

234 As spectres in maya folks are born and die; such is bondage and release for the ignorant in their delusion.

**235 adhyātmabāhyaṃ dvividhaṃ dharmāśca pratyayāni
ca etadvibhāvayan yogī nirābhāse pratiṣṭhate**

235 The dual aspect of the world and its condition — as seen with insight or superficially — by considering this, the yogi takes his stand in no aspect at all.

**236 na vāsanairbhidyate cittaṃ na cittaṃ vāsanaiḥ saha
abhinnaalakṣaṇaṃ cittaṃ vāsanaiḥ pariveṣṭitam**

236 True mind is not modified by habit-energy, nor does it work in tandem with it; true mind is merely hooded by impressions.

**237 malavadvāsanā yasya manovijñānasambhavā
paṭaśuklopaṃ cittaṃ vāsanairna virājate**

238 Habit-energy derived from the thinking mind is like so much grime. True mind is like a pristine white sheet not clearly displayed under such impressions.

**238 yathā na bhāvo nābhāvo gaganam kathyate mayā
ālayam hi tathā kāye bhāvābhāvavivarjitam**

238 Just as I assert that space does not exist nor does not not-exist, just so is the alayavijnana's physical existence or non-existence.

**239 manovijñānavyāvṛttaṃ cittaṃ kālasyavarjitam
sarvadharmāvabodhena cittaṃ buddhaṃ vadāmyaham**

239 When the thinking mind is up-ended, true mind dispenses with turbidity. True mind, I say, is enlightened by things comprehended thus.

**240 trisaṃtativyavacchinnaṃ sattāsattāvivarjitam
cātuṣkoṭikayā muktaṃ bhavaṃ māyopamaṃ sadā**

240 Even out of the triple continuity, neither in being or in non-being, untied from the four-fold givens, all things are still ever maya.

**241 dve svabhāvo bhavetsapta
bhūmayaścittasaṃbhavāḥ śeṣā bhaveyurniṣpannā
bhūmayo buddhabhūmi ca**

241 Seven stages, of mental derivation, belong to the two inherent natures. The remaining stages and the buddha-stage are perfected knowledge.

**242 rūpī cārūpyadhātuśca kāmadhātuśca nirvṛtiḥ asmin
kalevare sarvaṃ kathitaṃ cittagocaram**

242 The domain of form and no-form and the domain of lust and serenity in this body — all are said to be in the mental orbit.

**243 upalabhyate yadā yāvadbhrāntistāvatpravartate
bhrāntiḥ svacittasaṃbodhānna pravartate na nivartate**

243 While this is grasped at, error arises. When the mind itself is fully comprehended, error neither arises nor ceases.

**244 anutpāde kāraṇābhāvo bhāve saṃsārasaṃgrahaḥ
māyādisadrṣaṃ paśyan lakṣaṇaṃ na vikalpayet**

244 If there is no birth, there is no causation; if there is existence saṃsāra prevails. Seeing it all as maya and the like one does not discriminate features.

**245 triyānamekayānaṃ ca ayānaṃ ca vadāmyaham
bālānāṃ mandabuddhīnāmāryāṇāṃ ca viviktatām**

245 The triple-vehicle, the single vehicle and the no-vehicle — these I teach for the sake of the obtuse; and for the wise: non-affiliation.

**246 utpattirdvividhā mahyaṃ lakṣaṇādhigamau ca yā
caturvidho nayavidhiḥ siddhāntaṃ yuktideśanā**

246 As for me, two things appertain: material entities with how they are perceived, and the four principles of rational explication.

**247 saṃsthānākṛtiviśeṣairbhrāntiṃ dṛṣṭvā vikalpyate
nāmasaṃsthānavirahātsvabhāvamāryagocaram**

247 Error takes shape with seeing characteristics in the plethora of figures and forms. When name and form is disregarded the essential is the milieu of the sage.

**248 vikalpena kalpyate yāvattāvatkalpitalakṣaṇam
vikalpakalpanābhāvātsvabhāvamāryagocaram**

248 Whatever takes shape through discrimination is a bogus phantasy, but the essential, sans fantastic cogitation, is the milieu of the sage.

**249 nityaṃ ca śāśvataṃ tattvaṃ gotraṃ
vastusvabhāvakam tathatā cittanirmuktaṃ kalpanaiśca
vivarjitam**

249 Truth in mind is constant and eternal; such is the essential reality, devoid of phantasy.

**250 yadyadvastu na śuddhiḥ syātsaṃkleśo nāpi
kasyacit yasmācca śuṃdhyate cittaṃ saṃkleśaścāpi
dṛśyate tasmāttattvaṃ bhavedvastu
viśuddhamāryagocaram**

250 True reality is neither pure nor defiled. When a mind is purified, defilement is disclosed, but true reality is absolutely pure, the milieu of the sage.

**251 pratyayairjanitaṃ lokaṃ vikalpaiśca vivarjitam
māyādisvapnasadrśaṃ vipaśyanto vimucyate**

251 The world comes about through conditions. Regarding it apart from discrimination — as maya, like a dream — one is set free.

**252 dauṣṭhulyavāsanāścitrāścittena saha saṃyutāḥ
bahirdhā dr̥śyate nṛṇāṃ na hi cittasya dharmatā**

252 All kinds of habit-energy leavened by error infuse a mind. Perceived by folks as being out there, the mind-only essence is overlooked.

**253 cittasya dharmatā śuddhā na cittaṃ
bhrāntisaṃbhavam bhrāntīśca dauṣṭhulyamayī tena
cittaṃ na dr̥śyate**

253 Mind-only is essentially pure — but not a mind springing from error. Error arises from misapprehension, therefore mind-only is not perceived.

**254 bhrāntimātram bhavettattvaṃ tattvaṃ nānyatra
vidyate na saṃskāre na cānyatra kiṃ tu
saṃskāradarśanāt**

254 Truth is no more than error itself: truth not being in either mental formation or elsewhere, it is however where mental formation is observed.

**255 lakṣyalakṣaṇanirmuktaṃ yadā paśyati saṃskṛtaṃ
vidhūtaṃ hi bhavettena svacittaṃ paśyato jagat**

255 When conditioned things are seen as devoid of qualities or definition, nothing of them will be predicated and the totality then seen as mind-only.

**256 cittamātram samāruhya bāhyamarthaṃ na kalpayet
tathatālabhane sthitvā cittamātramatikramet**

256 Having entered into the mind-only, one ceases to discriminate external things: finding sanctuary within suchness one passes over to mind-only.

**257 cittamātramatikramya nirābhāsamatikramet
nirābhāsasthito yogī mahāyānaṃ sa paśyati**

257 By passing over to mind-only, one passes on to imagelessness. When a yogi is established in imagelessness, he does not even see the mahayana.

**258 anābhogagatiḥ śāntā prañidhānairviśodhitā
jñānamanātmakaṃ śreṣṭhaṃ nirābhāse na paśyati**

258 The non-striving state is calm and purged by holy commitments. The superlative insight of egolessness does not even gaze on imagelessness.

**259 paramālayavijñānaṃ vijñaptirālayaṃ punaḥ
grāhyagrāhakāpagamāttathatāṃ deśayāmyaham**

259 Look as you may at what you think; look as you may at what you know; but insight only lets you see particularities and not be seduced by appearances.

**260 nāsti skandheṣvātmā na sattvo na ca pudgalaḥ
utpadyate ca vijñānaṃ vijñānaṃ ca nirudhyate**

260 Suffering belongs to the mind; accumulated facts make up knowledge; the two truths and the buddha-stage are where insight functions.

**261 phalaprāptiśca nirvāṇaṃ mārgamaṣṭāṅgikaṃ tathā
sarvadharmāvabodhena buddhajñānaṃ viśudhyate**

261 Gaining results, nirvana and the eightfold path — when all these are understood buddha-knowledge is clarified.

**262 cakṣuśca rūpamāloka ākāśaśca manastathā
ebhirutpadyate nṛṇāṃ vijñānaṃ hyālayodbhavam**

262 Eyesight, shape, light, dimension, mental focus — from these are born the vijñanas in everyman, and they in turn come forth from the alayavijñana.

**263 grāhyaṃ grāho grahītā ca nāsti nāma hyavastukam
nirhetukaṃ vikalpaṃ ye manyanti hi na te budhāḥ**

263 There is nothing grasped, nor grasping itself, nor one who grasps; things named are not real; those who pursue their baseless discriminations are not wise.

**264 arthe nāma hyasaṃbhūtamārtho nāmni tathaiva ca
hetvahetusamutpannaṃ vikalpaṃ na vikalpayet**

264 A label is not integral to an object, or an object to a label. Whether things have a cause or not, do not discriminate a mental construct.

**265 sarvabhāvasvabhāvo 'san vacanaṃ hi tathāpyasat
śūnyatāṃ śūnyatārthaṃ vā bālo 'paśyan vidhāvati**

265 Things have no intrinsic nature; words likewise are devoid of reality. As the ignorant don't understand emptiness or the import of emptiness they are errant.

**266 satyasthitiṃ manyanayā drṣṭvā prajñaptideśanā
ekatvaṃ pañcadhāsiddhamidaṃ satyaṃ prahīyate**

266 Anyone expounding thought-construction from a posture of truth renders the oneness through five channels; thus truth is lost.

**267 prapañcamārabhedyaśca astināsti vyatikramet
nāsticchando bhava mithyāsaṃjñā nairātmyadarśanāt**

267 Delusion is a demon whose power must be broken: being and non-being must be transcended. Looking on from egolessness, there is no impulse for a negative attitude to the world.

**268 śāśvataṃ hi sakartṛtvaṃ vādamātrapravartitam
satyaṃ paraṃ hyavaktavyaṃ nirodhe dharmadarśanam**

268 Everlasting creation brought about by words alone? — the ultimate truth is beyond words, the dharma perceived when less prevails.

**269 ālayaṃ hi samāśritya mano vai sampravartate
cittaṃ manaśca saṃśritya vijñānaṃ sampravartate**

269 From the ground of the alayavijnana the mind develops; from the mind and intellect the vijnanas develop.

**270 samāropaṃ samāropya tathatā cittadharmatā
etadvibhāvayan yogī cittamātrajñatām labhet**

270 A proposition is proposed, but suchness is the essence of mind. When this is seen clearly the yogi achieves mind-only knowledge.

**271 manaśca lakṣaṇaṃ vastu nityānitye na manyate
utpādaṃ cāpyanutpādaṃ yogī yoge na manyate**

271 Let not the mind, appearances or objects be considered as from permanency or impermanence; the yogi in his yoga does not consider origination and non-origination.

**272 arthadvayaṃ na kalpenti vijñānaṃ hyālayodbhavam
ekamarthaṃ dvicittena na jānīte tadudbhavam**

272 They are not in fact two different things. The mind arises from the alayavijnana. This latter entity embracing both is not to be known by a mind thinking two.

**273 na vaktā na ca vācyo 'sti na sūnyaṃ cittadarśanāt
adarśanātsvacittasya dr̥ṣṭijālaṃ pravartate**

273 There is neither a speaker nor anything spoken, nor yet emptiness when mind-only is seen; but when mind-only is not seen a web of opinions proliferates.

**274 pratyayāgamaṃ nāsti indriyāṇi na kecana na
dhātavo na ca skandhā na rāgo na ca saṃskṛtaṃ**

274 There is no rising of causation, nor of faculties, nor of physiology, nor of skandhas, nor of passions — nothing for itemisation.

**275 karmaṇo 'gniṃ na vai pūrvaṃ na kṛtaṃ na ca
saṃskṛtaṃ na koṭi na ca vai śaktirna mokṣo na ca
bandhanam**

275 There is no primordial heat of action, no working out, no effective outcome; no climax, no dynamic, no freedom, no bondage.

**276 avyākṛto na bhāvo 'sti dharmādharmam na caiva hi
na kālaṃ na ca nirvāṇam dharmatāpi na vidyate**

276 There is nothing inexplicable, no universal law or lawlessness, no time, no eternity, no essential truth.

**277 na ca buddho na satyāni na phalaṃ na ca hetavaḥ
viparyayo na nirvāṇam vibhavo nāsti saṃbhavaḥ**

277 There is no Buddha, no tenets, no achievement, nought that brings it about, no error, no nirvana, no coming into being, no passing away.

**278 dvādaśāṅgaṃ na caivāsti antānantam na caiva hi
sarvadr̥ṣṭiprahāṇāya cittamātraṃ vadāmyaham**

278 And further, there are no twelve members, no terminus or non-terminus. All notions abandoned I speak of mind-only.

279 kleśāḥ karmapathā dehaḥ kartāraśca phalaṃ ca vai marīcisvapnasaṃkāśā gandharvanagaropamāḥ

279 Anguish, activism, agency, results — they're all like mirages or a dream, like the airy castle of the Gandharvas.

280 cittamātravyavasthānādvayāvṛttaṃ bhāvalakṣaṇam cittamātrapraṭiṣṭhānācchāśvatocchedadarśanam

280 Resting on mind-only the accidents of substance disappear; contrary to mind-only everlastingness and oblivion are envisioned.

281 skandhā na santi nirvāṇe na caivātmā na lakṣaṇam cittamātrāvatāreṇa mokṣagrāhānnivartate

281 There are no skandhas in nirvana, nor a soul, nor any traits. By entering into mind-only, one desists from clutching at liberation.

282 bhūdrśyahetuko doṣo bahirdhā khyāyate nṛṇām cittaṃ hyadrśyasaṃbhūtaṃ tena cittaṃ na drśyate

282 It is error that causes the world to appear as externally presenting to people: mind comes not from the visible world; therefore, mind is not seen.

283 dehabhogapraṭiṣṭhānā khyāyate vāsanā nṛṇām cittaṃ na bhāvo nābhāvo vāsane na virājate

283 The habit-energy of people manifests in a semblance of body, property and abode. Mind is not being nor non-being; because of habit-energy it doesn't show up.

**284 malo vai khyāyate śukle na śukle khyāyate malaḥ
ghane hi gaganam yadvattathā cittam na dṛśyate**

284 Grime shows up on spotlessness, but the grime itself is not spotless — like the sky when covered in cloud, mind is unseen.

**285 cittena cīyate karma jñānena ca vicīyate prajñayā ca
nirābhāsam prabhāvam cādhigacchati**

285 Karma builds up by means of the mind and is shown up by knowledge. By insight one achieves imagelessness and puissance.

**286 cittam viśayasambaddham jñānam tarke pravartate
nirābhāse viśeṣe ca jñānam vai sampravartate**

286 The mind is bound up with the world of objects; knowledge works through thought. With imagelessness insight evolves.

**287 cittam manaśca vijñānam samjñā vai kalpavarjitā
avikalpadharmatām prāptāḥ śrāvakā na jinātmajāḥ**

287 Mind, intellect, consciousness, perception are baseless cognition. Those who arrive at the heart of things by such ratiocination are hearers, not heirs of the Victor.

**288 kṣānte kṣānte viśeṣe vai jñānam tātāgatam
śubham samjāyate viśeṣārtham samudācāravarjitam**

288 With equanimity, a lofty patience, the Tathagata's knowledge is pure. It makes the best sense of how things are without any ulterior motive.

**289 parikalpitasvabhāvo 'sti paratantra na vidyate
kalpitam gṛhyate bhrāntiyā paratantram na kalpyate**

289 Stuff imagined seems to be there, but paratantra shows it's not. Owing to error the imagined is clutched-at, but in paratantra such discrimination does not pertain.

**290 cittam hyabhūtasambhūtaṃ na cittam dṛśyate
kvacit dehabhogapraṭiṣṭhānaṃ khyāyate vāsanā nṛṇām**

290 Mind comes not from the visible world; therefore, mind is not seen. The habit-energy of people manifests in a semblance of body, property and abode.

**291 na sarvabhautikaṃ rūpamasti rūpamabhautikaṃ
gandharvasvapnamāyā yā mṛgaṭṛṣṇā hyabhautikā**

291 Everything material is not the same as form; form is not derived from matter itself. The city of the Gandharvas, dreams, maya, images — these are all immaterial.

**292 prajñā hi trividhā mahyamāryaṃ yena prabhāvitam
cittam hyadṛśyasambhūtaṃ tena cittam na dṛśyate**

292 To me, insight is of three kinds whereby the wise grow powerful. (Mind comes not from the visible world; therefore, mind is not seen.)

**293 dehabhogapraṭiṣṭhānā khyāyate vāsanā nṛṇām
lakṣaṇaṃ kalpate yena yaḥ svabhāvān vṛṇoti ca**

293 The habit-energy of people manifests in a semblance of body, property and abode; and so definitions are discriminated, and all things come to be seen.

**294 yānadvayavisaṃyuktā prajñā hyābhāsavarjitā
saṃbhavābhiniveśena śrāvakāṇāṃ pravartate
cittamātrāvatāreṇa prajñā tāthāgatī 'malā**

294 My insight has nothing to do with the two vehicles; it is beyond the world of beings. That of the hearers derives from

their attachment to existence. The Tathagata's insight is pure through being in mind-only.

**295 sato hi asataścāpi pratyayairyadi jāyate
ekatvānyatvadṛṣṭīśca avaśyaṃ taiḥ samāśritā**

295 If reality and unreality come about by conditions, the notion of oneness and otherness definitely belongs with them.

**296 vividhāgatirhi nirvṛttā yathā māyā na sidhyati
nimittaṃ hi tathā citraṃ kalpyamānaṃ na**

296 A kaleidoscopic array of variations may be imagined, but being maya they obtain not. A plethora of forms may be discriminated, but still they do not obtain.

**297 nimittadauṣṭhulyamayam bandhanam
cittasaṃbhavam parikalpitaṃ hyajānānaiḥ paratantram
vikalpyate**

297 Perceiving individual forms is a mistake: it leads to bondage. They come from a mind erroneously imagining: the paratantra conceived by the unknowing are all discriminated.

**298 ya eva kalpito bhāvaḥ paratantram tadeva hi
kalpitaṃ hi vicitrābham paratantram vikalpyate**

298 Whatever is discriminated as a thing is paratantra. Erroneous imagination takes multifarious forms; based on paratantra discrimination is pursued.

**299 saṃvṛtiḥ paramārthaśca tṛtīyaṃ nāsti hetukam
kalpitaṃ saṃvṛtirhyuktā tacchedādāryagocaraḥ**

299 Conventional truth and ultimate truth — there is no effectual third. The falsely imagined we refer to as

conventional; the realm of the wise is reached by severance from it.

**300 yathā hi yoginām vastu citramekaṃ virājate na
hyasti citratā tatra tathā kalpitalakṣaṇam**

300 Just as to the yogis the multiplicities show up as the one, with no variation in fact in it, that's just how the things falsely imagined really are.

**301 yathā hi taimiraiścitraṃ kalpyate rūpadarśanam
timiraṃ na rūpaṃ nārūpaṃ paratantraṃ tathā budhaiḥ**

301 Just as by the dim-eyed a form is seen but construed differently, the dimness itself being neither form nor formlessness, so the paratantra are discriminated by the unknowing.

**302 hemaṃ syāttu yathā śuddhaṃ jalaṃ kaluṣavarjitam
gagaṇaṃ hi ghanābhāvāttathā śuddhaṃ vikalpitam**

302 Like refined gold, pristine water uncontaminated, the heavens without a cloud, so is the pure from discrimination detached.

**303 śrāvakastrividho mahyaṃ nirmitaḥ praṇidhānajaḥ
rāga dveṣa viṣaṃyuktaḥ śrāvako dharmasaṃbhavaḥ**

303 Three kinds of hearers there are of mine: those who came about, those who made commitment, and those who, once detached from greed and aggression, are born from the dharma.

**304 bodhisattvo 'pi trividho buddhānāṃ nāsti lakṣaṇam
citte citte tu sattvānāṃ buddhabimbaṃ vidrśyate**

304 Bodhisattvas are also of three kinds: those not yet buddhas, those who manifest themselves in the thoughts of beings, and those who are seen looking like Buddha.

**305 nāsti vai kalpito bhāvaḥ paratantram ca vidyate
samāropāpavādaḥ ca vikalpaḥ no vinaśyati**

305 Nothing falsely imagined exists, but the paratantra do;
yet affirmation and denial are both wiped out along with
imagination.

**306 kalpitaṃ yadyabhāvaḥ syātparatantrasvabhāvataḥ
vinābhāvena vai bhāvaṃ bhāvaścābhāvasambhavaḥ**

306 If paratantra exist while what is imagined does not, then
there is a kind of existence apart from existence and
something can be born of nothing.

**307 parikalpitaṃ samāśritya paratantram pralabhyate
nimittanāmasaṃbandhājīyate parikalpitaṃ**

307 The paratantra come about through false imagination;
false imagination comes about by the conjunction of form
and name.

**308 atyantaṃ cāpyaniṣpannaṃ kalpitenā parodbhavam
tadā prajñāyate śuddhaḥ svabhāvaḥ pāramārthikaḥ**

308 What is produced from anything else by false
imagination can never be perfect knowledge; one comes to
know ultimate truth in pure self-nature.

**309 parikalpitaṃ daśavidhaṃ paratantram ca
ṣaḍvidhaṃ tathatā ca pratyātmagatimato nāsti
viśeṣaṇam**

309 There are ten kinds of false imagination and six kinds of
paratantra, but suchness is realised deep within without this
categorisation.

**310 pañca dharmā bhavettatvaṃ svabhāvā hi
trayaṣṭathā etadvibhāvayan yogī tathatāṃ nātivartate**

310 While considering the five elements and the three natures, the yogi keeps suchness inviolate.

**311 nakṣatrameghasaṃsthānaṃ
somabhāskarasaṃnibhaṃ cittaṃ saṃdrśyate nṛṇāṃ
drśyābhaṃ vāsanoditaṃ**

311 Like a star, or a cloud, or the moon, or the sun, thoughts appear to mankind as though they were things. What is seen all comes from habit-energy.

**312 bhūtālabdhātmakā hyete na lakṣyaṃ na ca
lakṣaṇaṃ sarve bhūtamayā bhūtā yadi rūpaṃ hi
bhautikaṃ**

312 These elements are not found to have any selfhood — nothing defined nor defining in them. If all things elemental contained actual elements, then form itself would be element-made.

**313 asaṃbhūtā mahābhūtā nāsti bhūteṣu bhautikaṃ
kāraṇaṃ hi mahābhūtāḥ kāryaṃ bhūsalilādayaḥ**

313 The elements are homogeneous: there are no material objects in the elements. The elements are a cause, with earth, water and so on the result.

**314 dravyaprajñaptirūpaṃ ca māyājātikṛtaṃ tathā
svapnagandharvarūpaṃ ca mṛgatṛṣṇā ca pañcamam**

314 Forms, the thought-construction of substance, have the properties of maya: they are like a dream, or the Gandharvas' city, or a mirage, or a fifth limb.

**315 icchantikaṃ pañcavidhaṃ gotrāḥ pañca tathā
bhavet pañca yānāyānaṃ ca nirvāṇaṃ ṣaḍvidhaṃ
bhavet**

315 There are five kinds of icchantika; five families too; there are five vehicles (and no vehicle) and six kinds of nirvana.

**316 skandhabhedāścaturviśadrūpaṃ cāṣṭavidhaṃ
bhavet buddhā bhavaccaturviṃśadvividhāśca
jīnaurasāḥ**

316 The skandhas can be divided into twenty-four, and there are eight kinds of form; the buddhas are twenty-four, and there are two kinds of heirs of the Victor.

**317 aṣṭottaraṃ nayaśataṃ śrāvakāśca trayastathā
kṣetramekaṃ hi buddhānāṃ buddhaścaikastathā
bhavet**

317 There are one hundred and eight doctrines, and three kinds of hearers. There is one land of the buddhas, and so the enlightened state is one as well.

**318 vimuktayastathā tisraścittadhārā caturvidhā
nairātmyaṃ ṣaḍvidhaṃ mahyaṃ jñeyaṃ cāpi
caturvidhaṃ**

318 With liberations, there are also three, four kinds of mind-streams, six kinds of my egolessness, and also four kinds of knowledge.

**319 kāraṇaiśca viśaṃyuktaṃ dr̥ṣṭidoṣavivarjitaṃ
pratyātmavedyamacalaṃ mahāyānamanuttaraṃ**

319 Unconnected to causal agencies, free of faulty theories is the knowledge of self-realisation, imperturbable — the supreme mahayana.

**320 utpādaṃ cāpyanupādamaṣṭadhā navadhā bhavet
ekānupūrvasamayaṃ siddhāntamekameva ca**

320 Of origination and non-origination there are eight and nine kinds; the aim to be achieved, instantaneous or gradual, is one realisation.

**321 ārūpyadhātvaṣṭavidhaṃ dhyānabhedaśca
ṣaḍvidhaḥ pratyekajīnaputrāṇaṃ niryāṇaṃ saptadhā
bhavet**

321 There are eight kinds in the formlessness world; meditation is divided into six; and with the pratyekabuddhas and buddha-heirs, there are seven forms of liberation.

**322 adhvatrayaṃ na caivāsti nityānityaṃ ca nāsti vai
kriyā karma phalaṃ caiva svapnakāryaṃ tathā bhavet**

322 Past, present, and future are not even there; there is neither permanency nor impermanency; occupation, toil, and reward are all no more than pastimes in a dream.

**323 antādyāsaṃbhavā buddhāḥ śrāvakāśca jinaurasāḥ
cittaṃ dṛśyavisamyaṃ māyādharmopamaṃ sadā**

323 The buddhas, hearers, and Victor-heirs have no end or beginning. Thought detached from objects seen is like maya.

**324 garbhaścakraṃ tathā jātirnaiṣkramyaṃ tuṣitālayam
sarvakṣetragaṭāścāpi dṛśyante na ca yonijāḥ**

324 Dwelling in the Tushita heaven, being conceived, being delivered, being in society, leaving home, wandering in all lands — but this one is not in fact born from a womb.

**325 saṃkrāntiṃ saṃcaraṃ sattvaṃ deśanā nirvṛtistathā
satyaṃ kṣetrāvabodhiśca pratyayaprerito bhavet**

325 Methods, paths, wisdom, the pure land, nirvana — all must be taught as dictated by needs and according to conditions.

**326 lokā vanaspatirdvīpo nairātmyatīrthasaṃcaram
dhyānaṃ yānālayaprāptiracintyaphalagocaram**

326 All the world with its islands and wildernesses, the haunts of those practising self-denial, meditation itself, the vehicles, the primal source of mind, spiritual achievement and the unimaginable realm of such fruition,

**327 candranakṣatragotrāṇi nṛpagotrā surālayam
yakṣagandharvagotrāṇi karmajā tṛṣṇasaṃbhavā**

327 the celestial bodies and galaxies, the seats of power, the heavens divine, the ranks of supernatural entities — they all come from karma, generated by desire.

**328 acintyapariṇāmī ca cyutirvāsanaṣyutā
vyucchinacyutyabhāvena kleśajālaṃ nirudhyate**

328 The unimaginable change of death is itself a matter of habit-energy. With the non-existence of what death terminates, the net of torments is dissolved.

**329 dhanadhānyaṃ suvarṇaṃ ca kṣetravastu vikalpyate
gavaidākāśca dāsā vai tathā hayagajādayaḥ**

329 Don't covet money, produce and gold, nor property, sheep and cattle, retainers or steeds or elephants;

**330 talpaviddhe na svaptavyaṃ bhūmiścāpi na lepayet
sauvarṇarājataṃ pātraṃ kāmśaṃ tāmraṃ na kārayet**

330 do not sleep on a bed of nails or smear your naked body with mud; and do not possess a begging-bowl of gold, or silver, or brass — even copper.

**331 kambalā nīlaktāśca kāṣāyo gomayena ca
kardamaḥ phalapatraiśca śuklān yogī rajetsadā**

331 Let the yogi have white cloth dyed indigo or ochre with cow-dung or cardamom fruits or leaves.

**332 śailīkaṃ mṛṇmayam loham śāṅkham vai
sphaṭikamayam pātrārtham dhārayedyogī paripūrṇam
ca māgadham**

332 Let the yogi carry a begging-bowl of full magadha measure made of stone, clay, iron, shell or quartz,

**333 caturaṅgulaṃ bhavecchastram kubjam vai
vastucchedanaḥ śilpavidyām na śikṣeta yogī
yogaparāyaṇaḥ**

333 and a curved knife as long as four fingers' breadth for cutting stuff. A yogi whose principal discipline is yoga should not study the applied arts.

**334 krayavikrayo na kartavyo yoginā yogivāhinā
ārāmikaīśca kartavyametaddharmaṃ vadāmyaham**

334 A yogi practising yoga should not be engaged in buying and selling; let the lay brothers see to all this. These are the rules I lay down.

**335 guptendriyam tathārthajñam sūtrānte vinaye tathā
gr̥hasthairna ca saṃsr̥ṣṭam yoginaṃ taṃ vadāmyaham**

335 Guarding his senses, having an accurate understanding in the meaning of the scriptures and the discipline, not involved with men of the world — such an one I call a yogi.

**336 śūnyāgāre śmaśāne vā vṛkṣamūle guhāsu vā palāle
'bhyavakāśe ca yogī vāsam prakalpayet**

336 In an empty house, a cemetery, under a tree, or in a cave, in some straw or out in the open a yogi should prepare his abode,

**337 trivastraprāvṛto nityaṃ śmaśānādyatrakutracit
vastrārthaṃ saṃvidhātavyaṃ yaśca dadyātsukhāgatam**

337 all parts dressed with three garments, even in a graveyard — or anywhere else. If anyone should confer on him a cloak, let him accept it with gratitude.

**338 yugamātrānusārī syātpiṇḍabhakṣaparāyaṇaḥ
kusumbhyo yathā bhramarāstathā piṇḍaṃ samācaret**

338 When he's engaged in begging for food, let him not look further than the length of a yoke, conducting himself as the bees treat blooms.

**339 gaṇe ca gaṇasaṃsrṣṭe bhikṣuṇīṣu ca yadbhavet
taddhi ājīvasaṃsrṣṭaṃ na tatkalpati yoginām**

339 Being in a gathering, or in an assembly, or with consecrated females, that is having association — not appropriate for yogis.

**340 rājāno rājaputrāśca amātyāḥ śreṣṭhinaastathā
piṇḍārthe nopadeśeta yogī yogaparāyaṇaḥ**

340 A yogi whose first concern is yoga is not to earn his bread by instructing kings, princes, ministers of state or the high in status.

**341 mṛtasūtakuḷānnaṃ ca mitrapṛītisamanvitam
bhikṣubhikṣuṇīsaṃsrṣṭaṃ na tatkalpati yoginām**

341 In homes where a birth or death has occurred, full of friends and relatives, with monks and nuns mingling together, it is not proper for yogis to dine.

**342 vihāre yatra vai dhūmaḥ pacyate vidhivatsadā
uddīśya yatkr̥taṃ cāpi na tatkalpati yoginām**

342 In a monastery food is cooked according to communal procedure; specially-prepared dishes are not appropriate for yogis.

**343 utpādabhaṅganirmuktaṃ sadasatpakṣavarjitam
lakṣyalakṣaṇasaṃyuktaṃ yogī lokaṃ vibhāvayet**

343 A yogi should see the world independently of birth and death, outside notions of being and non-being, at once the described and the description itself.

**344 samādhibalasaṃyuktamabhijñairvaśitaiśca vai
nacirāttu bhavedyogī yadyutpādaṃ na kalpayet**

344 The yogi not thinking of an origin will soon gain samadhi, powers, psychic faculties and self-mastery.

**345 aṇukālapradhānebhyaḥ kāraṇebhyo na kalpayet
hetupratyayaśambhūtaṃ yogī lokaṃ na kalpayet**

345 A yogi should not entertain the idea of agencies such as atoms, time, or a supreme spirit, or even that it's born of causes and conditions.

**346 svakalpapakalpitaṃ lokaṃ citraṃ vai vāsanoditam
pratipaśyetsadā yogī māyāsvapnopamaṃ bhavam**

346 The world out there is produced from the plethora of habit-energy, imagined from one's own discriminations. The yogi should always perceive existence as like unto maya or a dream,

**347 apavādasamāropavarjitaṃ darśanaṃ sadā
dehabhogapraṭiṣṭhābhaṃ tribhavaṃ na vikalpayet**

347 always looking on without denial or affirmation, and not discriminating the triple world appearing as body, possessions and habitat,

**348 kṛtabhaktapiṇḍo niścitamṛjuṃ samsthāpya vai
tanum buddhāṃśca bodhisattvāṃśca namaskṛtya
punaḥ punaḥ**

348 having confidence in the daily dole of food, keeping physically alert, having paid repeated homage to the buddhas and bodhisattvas.

**349 vinayātsūtrayuktibhyāṃ tattvaṃ samhṛtya yogavit
pañcadharmasvacittaṃ ca nairātmyaṃ ca vibhāvayet**

349 Drawing truth from the discipline and the scriptures, let the yogi see clearly into the five elements, the mentality and the negated soul.

**350 pratyātmadharmatāśuddhā bhūmayo buddhabhūmi
ca etadvibhāvayedyogī mahāpadme 'bhiṣicyate**

350 Let the yogi clearly recognise the purity of truth realised in stages to the level of Buddha and so be enthroned on the great lotus.

**351 vibhrāmya gatayaḥ sarvā bhavādudvegamānasaḥ
yogānārabhate citrāṃ gatvā śivapathīm śubhām**

351 Having meandered through all the paths of life, one having become world-rejecting takes himself off to a desolate place to embark on yogas.

**352 somabhāskarasamsthānaṃ
padmapatrāṃśusaprabham gaganāgnicitrasadṛśaṃ
yogī puñjān prapaśyate**

352 This yogi, thus practising, has a vision of something like a moon, or a sun, or a light-imbued lotus, or fire in the sky.

**353 nimittāni ca citrāṇi tīrthyamārgaṃ nayanti te
śrāvakatve nipātyanti pratyekajinagocare**

353 But such wondrous visions lure him to cultism; he is cast down into mere discipleship, into the domain of the lone victors.

**354 vidhūya sarvāṇyetāni nirābhāso yadā bhavet tadā
buddhakarādityāḥ sarvakṣetrasamāgatāḥ śiro hi tasya
mārajanti nimittam tathatānugāḥ**

354 Then having cleared all this away in a state of no-vision of suchness itself, shafts of light from the hands of the buddhas assembling from all their domains of truth will wipe clean the crown of the head which gave rise to it all.

**355 astyanākārato bhāvaḥ śāśvatocchedavarjitaḥ
sadasatpakṣavigatāḥ kalpayiṣyanti madhyamam**

355 A formless reality neither eternal or transient, with assertions of being or non-being set aside — this is imagined by some to be a middle position.

**356 ahetuvāde kalpyante ahetūcchedadarśanam
bāhyabhāvāparijñānānnāśayiṣyanti madhyamam**

356 They posit a causeless rising up and a purposeless falling away, but failing to understand the true nature of reality they invalidate any middle position.

**357 bhāvagrāhaṃ na mokṣyante mā
bhūduccchedadarśanam samāropāpavādena
deśayiṣyanti madhyamam**

357 They will not give up their clutching at existence as long as they have a notion of nihilism and so teach a middle position as between total affirmation and total denial of things existing.

**358 cittamātrāvbodhena bāhyabhāvā vyudāśrayā
vinivṛttirvikalpasya pratipat saiva madhyamā**

358 By understanding mind-only as thought-free, thus leaving an external world behind and discontinuing false discrimination — that is how the middle is reached.

**359 cittamātram na dṛśyanti dṛśyābhāvānna jāyate
pratipannamā ca iṣṭā mayā cānyaiṣca deśitā**

359 In mind-only, things are not seen, and as unseen they don't come into being. This is the middle position taught by myself and others of us.

**360 utpādam cāpyanūpādam bhāvābhāvaśca śūnyatā
naiḥsvabhāvyam ca bhāvānām dvayametanna kalpayet**

360 Birth and no-birth, being and non-being — all are empty. Things do not have an intrinsic essence, and so two aspects should not be construed.

**361 vikalpavṛttiyā bhāvo na mokṣam kalpenti bālīśāḥ na
cittavṛttiyasambodhāddvayagrāhaḥ prahīyate**

361 While discrimination is allowed to arise the ignorant think there can be liberation, but as they do not understand how the mind functions they cannot give up their clutching at duality.

**362 svacittadṛśyasambodhāddvayagrāhaḥ prahīyate
prahānam hi pariñānam vikalpyasyāvināśakam**

362 Clutching at duality is given up when it's understood that there's nothing out there apart from what a mind sees. Comprehension is the relinquishment, not the destruction, of the discriminated.

**363 cittadṛśyapariñānādvikalpo na pravartate
apavṛttirvikalpasya tathatā cittavarjitā**

363 As it's comprehended there's nothing out there apart from what a mind sees, discrimination stops. As

discrimination stops, suchness is separated from just thinking.

**364 tīrthyadoṣavinirmuktā pravṛttiryadi dṛśyate sā
vidvadbhirbhaveddhāhyā nivṛttiścāvināśataḥ**

364 When all that is seen is perceived without the pitfalls of speculative thought, this is the no-thought engaged in by the wise, because it's not about mere annihilation.

**365 asyāvabodhādbuddhatvaṃ mayā buddhaiśca
deśitam anyathā kalpyamānaṃ hi tīrthyavādaḥ
prasajyate**

365 Realising this is said by me and all the buddhas to be buddhahood. Discriminating otherwise comes about by speculation.

**366 ajāḥ prasūtajanmā vai acyutāśca cyavanti ca
yugapajjalacandrābhā dṛśyante kṣetrakoṭiṣu**

366 Nothing is procreated, yet things are being born; nothing perishes yet things are dying: the moon's reflection upon the water is seen simultaneously in millions of lands.

**367 ekadhā bahudhā bhūtvā varṣanti ca jvalanti vai citte
cintamayā bhūtvā cittamātraṃ vadanti te**

367 The one makes many; rain falls, fire rages. Mentation makes thoughts that aver mind-only.

**368 citteṣu cittamātraṃ ca acittā cittasaṃbhavā
vicitrarūpasamsthānāścittamātre gatiṃgatāḥ**

368 Mind comes from mind-only, and no-mind comes from mind: such are the varied manifestations of form understood to be from mind-only.

**369 maunīndraiḥ śrāvakai rūpaiḥ pratyekajinasādrśaiḥ
anyaiśca vividhai rūpaiścittamātram vadanti te**

369 Buddha-forms, hearer-forms, pratyekabuddha-forms, multifarious forms — all speak of mind-only.

**370 ārūpyarūpaṃ hyārūpairnārakāṇāṃ ca narakam
rūpaṃ darśyanti sattvānāṃ cittamātrasya kāraṇam**

370 The form of the formless is shown to people through states unformed, even down to the entities in hell — all to show what is mind-only.

**371 māyopamaṃ samādhiṃ ca kāyaṃ cāpi manomayam
daśa bhūmīśca vaśitāḥ parāvṛttā labhanti te**

371 Turning away, they enter a samadhi as it were within maya, gaining a palpable intent towards the ten stages and the mastery of self.

**372 svavikalpaviparyāśaiḥ prapañcaspanditaiśca vai
dr̥ṣṭaśrutamatajñāte bālā badhyanti saṃjñayā**

372 Because of personal discriminations engendering speculative error, the ignorant get tethered to their idea of what they see, hear, think and apprehend.

**373 nimittaṃ paratantram hi yannāma tatra kalpitam
parikalpitanimittam pāratantryātpurvartate**

373 What appears is paratantra; the names connected are all dreamed up; the myriad of fanciful aspects is a product of paratantra.

**374 buddhyā vivecyamānaṃ hi na tantraṃ nāpi
kalpitam niṣpanno nāsti vai bhāvaḥ kathaṃ buddhyā
prakalpyate**

374 When deeply considered with enlightened thought there is neither the relative nor falsely imagined, nor even the absolutely existent, for how could they be thought up from enlightened thought?

**375 niṣpanno vidyate bhāvo bhāvābhāvavivarjitaḥ
bhāvābhāvavinirmuktau dvau svabhāvau kathaṃ
bhavet**

375 The apprehension of absolute reality is beyond being and non-being. How can these two natures truly exist if they cannot be described as being or non-being?

**376 parikalpīte svabhāve ca svabhāvau dvau
pratiṣṭhītau kalpitaṃ dr̥śyate citraṃ
viśuddhamāryagocaram**

376 The two natures are established in false imagination; the diversity of things which makes itself apparent in false imagination is wiped away in the realm of the wise.

**377 kalpitaṃ hi vicitrābhaṃ paratantra vikalpyate
anyathā kalpyamānaṃ hi tīrthyavādaṃ samāśrayet**

377 A plethora of objects falsely imagined may be discriminated as paratantra. If they are discriminated in any other way then the teachings of the schools become adhered-to.

**378 kalpanā kalpanetyuktaṃ
darśanāddhetusaṃbhavam vikalpadvayanirmuktaṃ
niṣpannaṃ syāttadeva hi**

378 When what is imagined is subjected to further discrimination, that gives rise to the notion of causes. When the discrimination of two is scrapped, the absolute is apprehended.

**379 kṣetraṃ buddhāśca nirmāṇā ekaṃ yānaṃ trayaṃ
tathā na nirvāṇamaham sarve śūnyā utpattivarjitāḥ**

379 The Buddha, the pure land, the vehicles taught whether three or one, great nirvana itself — they are all empty, having no real birth.

**380 ṣaṭtriṃśadbuddhabhedāśca daśa bhedaḥ
prthakprthak sattvānāṃ cittasaṃtānā ete
kṣetrāṇyabhājanam**

380 The thirty-six different buddhas in their ten divisions share their domains through the stream of people's thoughts.

**381 yathā hi kalpitaṃ bhāvaṃ khyāyate citradarśanam
na hyasti citratā tatra buddhadharmaṃ tathā jagat**

381 Just as existence when discriminated appears diverse when in fact it isn't, in like manner does the Dharma-Buddha appear diverse to the world.

**382 dharmabuddho bhavedbuddhaḥ śeṣā vai tasya
nirmittāḥ sattvāḥ svabījasaṃtānaṃ paśyante
buddhadarśanaiḥ**

382 The Dharma-Buddha is the real Buddha and the rest are emanations. Sentient beings see buddha-forms as they stream forth from the seeds they carry.

**383 bhrāntinimittasaṃbandhādvikalpaḥ saṃpravartate
vikalpā tathatā nānyā na nimittā vikalpanā**

383 Discrimination takes its course when error grips by appearances. Discrimination is not the other of suchness; discrimination is no other than appearances.

**384 svābhāvikaśca sambhogo nirmitaṃ pañcanirmitaṃ
ṣaṭtriṃśakaṃ buddhagaṇaṃ buddhaḥ svābhāviko
bhavet**

384 The Buddha of Bliss and the Transformation Buddha projected as five — indeed all of the thirty-six buddhas — they are all part-and-parcel of the essential Buddha.

**385 nīle rakte 'tha lavaṇe śāṅkhe kṣīre ca śārkare
kaṣāyaiḥ phalapuṣpādyaiḥ kiraṇā yatha bhāskare**

385 Blue and red, salt and ground sea-shell, milk and cream, the fragrance of fruit and of flowers, the sun and its beams,

**386 na cānye na ca nānanye taraṃgā hyudadhāviva
vijñānāni tathā sapta cittena saha saṃyutā**

386 — they are not different yet are not not-different, just like the ocean and its ripples. So are the seven vijñanas conjoined with a mind.

**387 udadheḥ pariṇāmo 'sau taraṃgāṇāṃ vicitratā
ālayaṃ hi tathā citraṃ vijñānākhyāṃ pravartate**

387 Just as the ripples, multifarious, are stirred in the ocean, so within the alayavijñana a variety functions, known as the vijñanas.

**388 cittam manaśca vijñānaṃ lakṣaṇārthaṃ prakalpyate
abhinnalakṣaṇānyaṣṭau na ca lakṣyaṃ na lakṣaṇam**

388 The mind, intellect and vijñanas may be distinguished in terms of their form, but these eight should not be seen as separate, neither in defining nor by definition.

**389 udadheśca taraṃgāṇāṃ yathā nāsti viśeṣaṇam
vijñānānāṃ tathā citte pariṇāmo na labhyate**

389 Just as the ocean can't be distinguished from its ripples, so in the mind there is no discrete vijñana-fluctuation.

390 cittena cīyate karma manasā ca vicīyate vijñānena vijñāti dṛśyaṃ kalpeti pañcabhiḥ

390 The effects of karma build up in the mind, are absorbed by the intellect, and processed by cerebration as the perceptible world is discriminated by five vijñanas.

391 nīlaraktaparakāra hi vijñānaṃ khyāyate nr̥ṇām taramṅacittasādharmyaṃ vada kasmānmahāmune

391 Hues like blue and red show up in our senses; so let me Mahamuni tell unto you, how these variegations are similar to ripples,

392 nīlaraktaparakāraṃ hi taramṅgeṣu na vidyate vṛttiśca varṇyate citte lakṣaṇārthaṃ hi bālīśāḥ

392 (for blue and red variegation is not in the ripples): fluctuations in the mind with regard to form are described as such for the ignorants' sake.

393 na tasya vidyate vṛttiḥ svacittaṃ grāhyavarjitam grāhye sati hi vai grāhastaramṅgaiḥ saha sādhyate

393 No such fluctuations appertaining to it can be found; the mind itself can not be grasped. Where there is the grasped, the grasping is like the example of the ripples.

394 dehabhogapraṭiṣṭhānaṃ vijñānaṃ khyāyate nr̥ṇām tenāśya dṛśyate vṛttistaramṅgaiḥ sahasādr̥śā

394 So body, property and abode are representations by our vijñanas, and so we see fluctuations like the ripples.

**395 uadadhīstaraṃgabhāvena nṛtyamāno vibhāvyate
ālayasya tathā vṛttiḥ kasmādbuddhyā na grhyate**

395 The ocean appears to be evidently swirling while enrippled, so how is it that the alayavijnana can not be scrutinised by the intellect, as is the ocean?

**396 bālānāṃ buddhivaikalyādālayaṃ hyudadheryathā
taraṃgavṛttisādharmyā dr̥ṣṭāntenopanīyate**

396 The alayavijnana is only compared to the ocean on account of the ignorants' discriminating minds; the simile of the swirling ripples is only drawn out as an illustration.

**397 udeti bhāskaro yadvatsamaṃ hīnottame jane tathā
tvaṃ lokapadyota tattvaṃ deśesi bālīśān**

397 Just as the ascendant sun shines on high and low without any bias, so you, the world's illumination, should disclose the truth to the ignorant.

**398 kṛtvā dharmeṣvavasthānaṃ kasmāttattvaṃ na
bhāṣase bhāṣase yadi tattvaṃ vai tattvaṃ citte na
vidyate**

398 How come that you living in the thick of things do not proclaim the truth? — If you declare the truth, that truth is by no means intellectual.

**399 udadheryathā taraṃgāṇi darpaṇe supine yathā
dr̥śyante yugapatkāle tathā cittaṃ svagocare
vaikalyādviśayāṇāṃ hi kramavṛttyā pravartate**

399 As ripples in a sea appear instantaneously, so the mind, as in a mirror or in a dream, is reflected within its own medium of sense.

**400 vijñānena vijñāti manasā manyate punaḥ pañcānāṃ
khyāyate dr̥śyaṃ kramo nāsti samāhite**

400 Because of the absence of parameters, processing takes place in steps: the sensory mind discerns and the intellect reflects on the world presented by the five senses. Such steps are absent in a state of collectedness.

401 citrācāryo yathā kaściccitṛāntevāsiko 'pi vā citrārthe nāmayedraṅgaṃ deśanāpi tathā mama

401 Just like a master of painting or a painting apprentice will oversee the colouring to bring forth a picture, so I instruct.

402 raṅge na vidyate citraṃ na kuḍye na ca bhājane sattvānāṃ karṣaṇārthāya raṅgaiścitraṃ vikalpyate

402 The picture is not in the colours, nor on the blank nor on the thing painted. A picture is presented in colours to attract people.

403 deśanāvyabhicārī ca tattvaṃ hyakṣaravarjitam kṛtvā dharma vyavasthānaṃ tattvaṃ deśemi yoginām

403 What is taught may miss the mark, for the truth is beyond words. Founded on the dharma is the truth I tell to yogis.

404 tattvaṃ pratyātmagatikaṃ kalpyakalpanavarjitam deśemi jinaputrāṇāṃ bālānāṃ deśanānyathā

404 The truth is self-realised beyond contrived expedients. I teach it to the Victor's heirs; the ignorant are taught otherwise.

405 vicitrā hi yathā māyā dṛśyate na ca vidyate deśanā hi tathā citrā dṛśyate 'vyabhicārīṇī

405 Just as a crowded vision is not actually present, so teaching is given out not always on the mark. For what is instruction for one may miss the point for another.

**406 deśanā hi yadanyasya tadanyasyāpyadeśanā ātūre
ātūre yadvadbhiṣagdravyaṃ prayacchatī buddhā hi
tadvatsattvānāṃ cittamātraṃ vadanti te**

406 The medic gives out medicine according to the specific ailment; so the buddhas teach according to the people's state of mind.

**407 bāhyavāsanabījena vikalpaḥ sampravartate tantraṃ
hi yena gr̥hṇāti yadgr̥hṇāti sa kalpitam**

407 Discrimination of a world out there comes about from seeds of habit-energy; and so the paratantra are seized upon and what is seized upon is all made up.

**408 bāhyamāmbanaṃ gr̥hyaṃ cittaṃ cāśritya jāyate
dvidhā pravartate bhrāntistṛtiyaṃ nāsti kāraṇam**

408 An external world comes about through relying on the mind; so, error stems from these two; there is no third factor.

**409 yasmācca jāyate bhrāntiryadāśritya ca jāyate
ṣaḍdvādaśāṣṭādaśakaṃ cittameva vadāmyaham**

409 So, from relying on that and what it causes error stems, for mind itself is six, twelve, eighteen-fold.

**410 svabījagrāhyasambandhādātmagrāhaḥ prahīyate
cittakalpāvatāreṇa dharmagrāhaḥ prahīyate**

410 With this duo of a self of seeds and a world of things thus exposed, the grasping of phenomena can be let go.

**411 yattu ālayavijñānaṃ tadvijñānaṃ pravartate
ādhyātmikaṃ hyāyatanaṃ bhavedbāhyaṃ yadābhayā**

411 The consciousness that works this is the storehouse.
This undergirding is deep within, from which appears
something outside.

**412 nakṣatrakeśagrahaṇaṃ svapnarūpaṃ yathābudhaiḥ
saṃskṛtāsaṃskṛtaṃ nityaṃ kalpyate na ca vidyate**

412 Like the twinkle of a star, or patterns behind the eyes
when closed, or like an echo of a sound, or things seen in
slumber, conditioned and unconditioned things are imagined
as a fixture, but they are by no means so.

**413 gandharvanagaraṃ māyā mṛgatṛṣṇāmbhasāṃ
yathā asanto vā vidṛśyante paratantraṃ tathā bhavet**

413 Like the Gandharvas' city, or water in a mirage — like
maya itself — they are not, though they are seen to be; such
is how paratantra be.

**414 ātmendriyopacāraṃ hi tricitte deśayāmyaham
cittaṃ manaśca vijñānaṃ svalakṣaṇaviśamṃyutā**

414 The self, the senses and behaviour I teach about in
terms of three-fold mentality, but mind, intellect and
consciousness themselves have no phenomenality.

**415 cittaṃ manaśca vijñānaṃ nairātmyaṃ syāddvayaṃ
tathā pañca dharmāḥ svabhāvā hi buddhānāṃ gocaro
hyayam**

415 The mind, the intellect, the vijnanas, the twofold
egolessness, the five elements and the essences too —
these are all within the interest of the buddhas.

**416 lakṣaṇena bhavetrīṇī ekaṃ vāsanahetukāḥ raṅgaṃ
hi yathāpyekaṃ kuḍye citraṃ vidṛśyate**

416 Habit-energy is a single cause, even though it may manifest in a three-fold form — just as a pigment within a painting may appear in diverse design-elements on a wall.

**417 nairātmyamadayaṃ cittaṃ manovijñānameva ca
pañca dharmāḥ svabhāvā hi mama gotre na santi te**

417 A two-fold egolessness, a mind, an intellect, senses, elements, essences — none of these appertain to my inner being.

**418 cittalakṣaṇanirmuktaṃ vijñānamanavarjitaṃ
dharmasvabhāvaviraḥaṃ gotraṃ tātāgataṃ labhet**

418 When the mind is discounted, the intellect and vijñanas set apart, and the elements and essences all left behind, then one gets to the inner being of tathagatahood.

**419 kāyena vācā manasā na tatra kriyate śubhaṃ
gotraṃ tātāgataṃ śuddhaṃ samudācāraṇajitaṃ**

419 The pure is not gotten to by body, speech or thought: the inner being of tathagatahood is pure — without works.

**420 abhijñairvaśitaiḥ śuddhaṃ samādhibalamaṇḍitaṃ
kāyaṃ manomayaṃ cittaṃ gotraṃ tātāgataṃ śubhaṃ**

420 Purified by psychic faculties and self-mastery, adorned with samadhis and potencies, endowed with the will-body's transformations — the pure inner being of tathagatahood is blessed with all this.

**421 pratyātmavedyaṃ hyamalaṃ hetulakṣaṇavarjitaṃ
aṣṭamī buddhabhūmiśca gotraṃ tātāgataṃ bhavet**

421 Inwardly realised, undefiled, without any evident cause, attaining the eighth stage and the stage of Buddha — this is the inner being of tathagatahood.

**422 dūraṃgamā sādhumatī dharmameghā tathāgatī
etaddhi gotraṃ buddhānāṃ śeṣā yānavayāvahā**

422 The far-going ninth stage, the dharma-cloud of the tathagata-stage — these belong to buddhahood itself, while everything else is carried in the two vehicles.

**423 sattvasaṃtānabhedena lakṣaṇārthaṃ ca bālīsāṃ
deśyante bhūmayāḥ sapta buddhaiścittavaśaṃ gatāḥ**

423 Since people are distinguished by their cast of mind, the buddhas teach the ignorant the seven stages through which mental self-mastery is won.

**424 vākkāyacittadauṣṭhulyaṃ saptamyāṃ na pravartate
aṣṭamyāṃ hyāśrayastasya svapnaughasamasādrśaḥ**

424 No defects of body, speech and thought have purchase in the seventh stage, and in the consummation of the eighth it seems like one's having crossed a great river in a dream.

**425 bhūmyaṣṭamyāṃ ca pañcamyāṃ
śīlpavidyākālāgamam kurvanti jinaputrā vai nṛpatvaṃ
ca bhavālaye**

425 From the fifth through to the eighth the heirs of the victors master arts and sciences and achieve pre-eminence in the world.

**426 utpādamatha notpādaṃ śūnyāśūnyaṃ na kalpayet
svabhāvasvabhāvatvaṃ cittamātre na vidyate**

426 Origination and non-origination, emptiness and no-emptiness, essential being or no essential being — such discriminations do not obtain in mind-only.

**427 idaṃ tathyamidaṃ tathyamidaṃ mithyā vikalpayet
pratyekāśrāvakaṇṇāṃ ca deśanā na jinaurasāṃ**

427 To discriminate by saying “This is true, so true; this is false” is a lesson for hearers and pratyekabuddhas, but not for the heirs of the victors.

428 saccāsacca sato naiva kṣaṇikaṃ lakṣaṇaṃ na vai prajñaptidravyasannaiva cittamātre na vidyate

428 There is neither being nor non-being nor anything seemingly in-the-moment; and in mind-only there are neither things thought up or things themselves.

429 bhāvā vidyanti saṃvṛtyā paramārthe na bhāvakāḥ niḥsvabhāveṣu yā bhrāntistatsatyam saṃvṛtirbhavet

429 In received wisdom things exist, but in the highest truth they do not. The confusion about things really existing is part and parcel of received wisdom.

430 asatsu sarvadharmeṣu prajñaptiḥ kriyate mayā abhilāpo vyavahāraśca bālānāṃ tattvavarjitaḥ

430 Although all things are not really there, I make them out as represented, but the representations owned and expressed by the ignorant are not in fact any real truth.

431 abhilāpasambhavo bhāvo vidyate hyarthagocaraḥ abhilāpasambhavo bhāvo dṛṣṭvā vai nāsti vidyate

431 Things word-born seem to be in the material world, but when it's seen that they're word-born, they're matter no more.

432 kuḍyābhāve yathā citraṃ chāyāyāṃ sthāṇuvarjite ālayaṃ tu tathā śuddhaṃ taramge na virājate

432 Like a fresco with no wall or a shadow with no post, thus are the troubled waves as against the purity of the alayavijñāna.

**433 naṭavattiṣṭhate cittam mano vidūṣasādr̥śam
vijñānapañcakaiḥ sārdham dr̥śyam kalpati raṅgavat**

433 The mind cavorts like unto a dancer; the intellect has the semblance of a jester; the sense-processor with the five vijñanas sets up a world that's like unto a stage.

**434 deśanādharmāniṣyando yacca niṣyandanirmitam
buddhā hyete bhavetpaurāḥ śeṣā nirmāṇavigrahāḥ**

434 Whatever wells up from phenomena and then takes shape, such are the buddhas in originality; the rest show forth as derivations.

**435 dr̥śyam na vidyate cittam cittam dr̥śyātpramuhyate
dehabhogapratīṣṭhānamālayam khyāyate nr̥ṇām**

435 Although mind itself is not an object, the mind is seen as a plethora of objects risen from it; the totality of mind — the alayavijñana — manifests as body-property-abode.

**436 cittam manaśca vijñānam svabhāvam
dharmapañcakam nairātmyam dvitayam śuddham
prabhāṣante vināyakāḥ**

436 The leaders may talk about a mind, an intellect, a sensory processor, essences, five elements, two pure egolessness,

**437 tārīkāṇāmaviśayaṁ śrāvakāṇām na caiva hi yaṁ
deśayanti vai nāthā pratyātmagatigocaram**

437 but the leaders actually disclose the way of self-realisation that is not in the world of speculative thinkers or even of the hearers.

**438 dīrghahrāsavādisambaddhamanyonyataḥ pravartate
astitvasādhakā nāsti asti nāstitvasādhakam**

438 Long and short and so on exist through a mutual comparison; so, existence only exists compared to non-existence, and non-existence only exists compared to existence.

**439 aṇuśo vibhajya dravyaṃ na vai rūpaṃ vikalpayet
cittamātravyavasthānaṃ kudṛṣṭyā na prasīdati**

439 When something is broken down into atoms, nothing like form can be construed; the fundamentality of mind-only is not elucidated by wayward notions.

**440 mā śūnyatāṃ vikalpetha māśūnyamiti vā punaḥ
nāstyasti kalpanaiveyaṃ kalpyamarthaṃ na vidyate**

440 Don't imagine emptiness or unemptiness to be told — to be or not to be are mere imagination. Such imaginings are not really there.

**441 guṇāṇudravyasaṃghātai rūpaṃ bālairvikalpyate
ekaikamaṇuśo nāsti ato 'pyarthaṃ na vidyate**

441 The ignorant suppose that things come into being from the aggregation of properties, atoms or substances, but an atom has no particular existence, so there is no such thing as a material world.

**442 svacittaṃ dṛśyasamsthānaṃ bahirdhā khyāyate
nr̥ṇām bāhyaṃ na vidyate dṛśyamato 'pyarthaṃ na
vidyate**

442 Forms perceived as external are due to people's fanciful thought — nought but mind-made. What is perceived isn't out there, ergo there is no material world.

**443 citraṃ keśaṇḍukaṃ māyāṃ svapna gandharvameva
ca alātaṃ mṛgatṛṣṇā ca asantaṃ khyāyate nr̥ṇām**

443 A painting, a closed-eyelid vision, Maya, a dream, the Gandharvas' castle, a whirling fire-wheel, a mirage — they all appear to people though unsubstantial.

444 nityānityaṃ tathaikatvamubhayaṃ nobhayaṃ tathā anādidōṣasaṃbaddhā bālāḥ kalpenti mohitāḥ

444 Permanence and impermanence; as well as oneness, bothness and not-bothness too: these are discriminated by the deluded ignorant, wrapped up in error since time immemorial.

445 yānavyavasthā naivāsti yānamekaṃ vadāmyaham parikaṣaṇārthaṃ bālānāṃ yānabhedam vadāmyaham

445 There is no diversity of vehicles to be found: I say there is just one vehicle only; but in order to carry the ignorant forward I talk about vehicles as discrete.

446 vimuktayastathā tisro dharmanairātmyameva ca samatājñānakleśākhyā vimuktyā te vivarjitāḥ

446 There are three liberations: all things are free of ego-substance, and knowledge and passion have the same status. All are cut loose in the true emancipation.

447 yathā hi kāṣṭhamudadhau taramgairvipravāhyate tathā ca śrāvako mūḍho lakṣaṇena pravāhyate

447 Like a piece of driftwood on the waves of the sea, so the hearer absorbed in appearances only is borne away.

448 niṣṭhāgatirna tattasyā na ca bhūyo nivartate samādhikāyaṃ saṃprāpya ā kalpānna prabudhyate

448 Those who have achieved the samadhi-body have not reached the final goal, nor can they turn back; but they remain unawakened till the end of time.

**449 vimuktayastathā tisro dharmanairātmyameva ca
samatājñānakleśākhyā vimuktyā te vivarjitāḥ**

449 Although they're detached from the outside world of passion, they're still subject to ongoing desire. Drunk on the liquor of samadhi, they continue to inhabit the stream of emotion.

**450 yathā hi kāṣṭhamudadhau taramgairvipravāhyate
tathā ca śrāvako mūḍho lakṣaṇena pravāhyate**

450 As a person who is drunk comes to his senses when the alcohol wears off, they will come to possess the Buddha's own body: the realisation of his truth.

**451 niṣṭhāgatiṛna tattasyā na ca bhūyo nivartate
samādhikāyaṃ samprāpya ā kalpāna prabudhyate**

451 As an elephant sunk down in the mire can't run around, so do the hearers deeply entranced by the liquor of samadhi static remain.

**452 adhiṣṭhānaṃ narendrāṇāṃ praṇīdhānairviśodhitam
abhiṣekasamādhyaḍyaṃ prathamā daśamī ca vai**

452 The strivings of the conquerors may be purified by vows, even to consecrating samadhi itself, all the way through from stages one to ten.

**453 ākāśaṃ śaśaśṛṅgaṃ ca vandhyāyāḥ putra eva ca
asantaścābhilapyante tathā bhāveṣu kalpanā**

453 Space, a hare's horns, and a barren woman's child may all be talked about while being non-existent. So things themselves are surmised.

**454 vāsanāhetukaṃ lokaṃ nāsanna sadasatkvacit ye
paśyanti vimucyante dharmanairātmyakovidāḥ**

454 In the world brought about by habit-energy there is nothing to be or not to be or to be no-being. Those who see all this are emancipated, since they are acquainted with the selflessness of things.

**455 svabhāvakalpitaṃ nāma parabhāvaśca tantrajaḥ
niṣpannaṃ tathatetyuktaṃ sūtre sūtre sadā mayā**

455 There are somethings imagined, some things to them related, and such a thing as thingness itself which is absolutely true and taught by me in the sutras.

**456 vyañjanaṃ padakāyaṃ ca nāma cāpi viśeṣataḥ
bālāḥ sajanti durmedhā yathā paṅke mahāgajāḥ**

456 A name, an explanation, their sense as heard — the ignorant and obtuse sink beneath them like a massive elephant all bemired.

**457 devayānaṃ brahmayānaṃ śrāvakīyaṃ tathaiva ca
tāthāgataṃ ca pratyekaṃ yānānyetān vadāmyaham**

457 The Deva Vehicle, the Brahma Vehicle, the Shravaka Vehicle, the Pratyekabuddha Vehicle, and the Tathagata Vehicle — of these Vehicles I speak.

**458 yānānām nāsti vai niṣṭhā yāvaccittaṃ pravartate
citte tu vai parāvṛtte na yānaṃ na ca yāyinaḥ**

458 As long as mind does its work there can be no sure conveyance among them all, but when there's a shift away from thought there's no longer a ride nor indeed a rider.

**459 cittaṃ vikalpo vijñaptirmano vijñānameva ca
ālayaṃ tribhavaśceṣṭā ete cittasya paryayaḥ**

459 Thought, discrimination, perception, intellect, sensory processing, and the storehouse consciousness, everything

that sets the triple world moving — each one we may refer to as mind.

460 āyuruṣmātha vijñānamālayo jīvitendriyam manaśca manavijñānaṃ vikalpasya viśeṣaṇaṃ

460 Life, élan, awareness, root consciousness, principium vitæ, intellect, sensibility — all these we name from discrimination.

461 cittena dhāryate kāyo mano manyati vai sadā vijñānaṃ cittaviśayaṃ vijñānaiḥ saha chindati

461 Proprioception comes from mind and our intellect is always thinking. Meanwhile the analytic mind makes sense of the world as it comes through the senses.

462 tṛṣṇā hi mātā ityuktā avidyā ca tathā pitā viśayāvabodhādvijñānaṃ buddha ityupadiśyate

462 Desire as mother, ignorance as father, the mind making out an objective world as the Buddha;

463 arhanto hyanuśayāḥ skandhāḥ saṃghaḥ skandhakapañcakaḥ nirantarāntaracchedātkarma hyānantaraṃ bhavet

463 aggregated inclinations as the arhats, the five skandhas amassed as the sangha — all these are to be got rid of at once as matter of urgency.

464 nairātmyasya dvayaṃ kleśāstathaivāvaraṇadvayam acintyapariṇāminyāścyuterlābhāstathāgatāḥ

464 When the two-fold egolessness is attained in face of the two-fold group of passions and the two-fold obstruction in the unimaginable extinction of transformation — that's where the tathagata is.

**465 siddhāntaśca nayaścāpi pratyātmam śāsanam ca
vai ye paśyanti vibhāgañā na te tarkaśam gatāḥ**

465 Realisation versus teaching, self-attainment versus catechism — those who knowingly see the distinction won't be led astray by speculative thought.

**466 na bhāvo vidyate satyam yathā bālairvikalpyate
abhāvena tu vai mokṣam katham necchanti tārīkāḥ**

466 Any object which the ignorant discriminate won't be found to be real. Why don't the philosophers seek liberation where no such world of objects exists?

**467 utpādabhaṅgasambaddham saṃskṛtam
pratipaśyataḥ drṣṭidvayaṃ prapūṣṇanti na ca jānanti
pratyayān**

467 The made-up world is viewed as persisting in birth and death, and so the dual fallacy is fed; the perverseness of this is not perceived.

**468 ekameva bhavetsatyam nirvāṇam manavarjitam
kadalīsvapnamāyābham lokam paśyedvikalpitam**

468 Truth is one: it is nirvana, beyond mere thought. The world as is discriminated is a stemless tree, maya — a dream.

**469 rāgo na vidyate dveṣo mohaścāpi na pudgalaḥ
tṛṣṇāyā hyuditāḥ skandhā vidyante svapnasādrśāḥ**

469 Acquisitiveness, aggression, infatuation, self-aggrandisement — from such obsessions the skandhas grow, as if in a dream.

**470 yasyām ca rātryām dhigamo yasyām ca parinirvṛtaḥ
etasminnantare nāsti mayā kiṃcitprakāśitam**

470 Betwixt the night of enlightenment and the night of nirvana, no proclamation has been made by me.

**471 pratyātmadharmasthititām saṃdhāya kathitaṃ
mayā taiśca buddhairmayā caiva na ca kiṃcidviśeṣitam**

471 It's with regard to the profundity of everlasting truth inwardly realised that I have spoken; there is no difference in respect of this between myself and all buddhas.

**472 dravyavadvidyate hyātmā skandhā lakṣaṇavarjitāḥ
skandhā vidyanti bhāvena ātmā teṣu na vidyate**

472 The self seems to be there with the skandhas out of sight, or, if the skandhas are thought into being, no self can found inside them.

**473 pratipattiṃ vibhāvanto kleśairmānuṣasaṃgamaiḥ
mucyate sarvaduḥkhebhyaḥ svacittaṃ paśyato jagat**

473 By bringing to light the primary affliction of the human condition by seeing the world to be mind itself, one is released from all miseries.

**474 kāraṇaiḥ pratyayaiścāpi yeṣāṃ lokāḥ pravartate
cātuṣkoṭikayā yukto na te mannayakovidāḥ**

474 Those who regard the world as produced by causes and conditions, and are thereby attached to the fourfold proposition — they fail to understand my teaching.

**475 sadasanna jāyate loko nāsanna sadasatkvacit
pratyayaiḥ kāraṇaiścāpi kathaṃ bālairvikalpyate**

475 The world does not come to be real or unreal, proposed as non-existent truly or falsely so — as when it's discriminated by the ignorant in terms of causes and conditions.

**476 na sannāsanna sadasadyadā lokam prapaśyati tadā
vyāvartate cittam nairātmyam cādhigacchati**

476 When the world is seen as neither existent nor nonexistent, neither real nor unreal, then a mind-shift occurs and egolessness is won.

**477 anutpannāḥ sarvabhāvā
yasmātpratayayasambhavāḥ kāryam hi pratayāḥ sarve
na kāryājāyate bhavaḥ**

477 All things are unoriginated because they're born of conditions. Anything that is born of such causation is an effect. Nothing is produced from an effect.

**478 kāryam na jāyate kāryam dvitvam kārye prasajyate
na ca dvitvaprasaṅgena kāryābhāvopalabhyate**

478 No effect is produced from an effect — that would mean a double effect. A double effect does not cancel out the original effect.

**479 ālambālbavagatam yadā paśyati samskṛtam
nimittam cittamātram hi cittamātram vadāmyaham**

479 When anything produced is seen as nothing that can be relied on as real, it becomes apparent as mind-only; hence it's mind-only that I declare.

**480 mātṛāsvabhāvasamsthānam
pratayairbhāvavarjitam niṣṭhābhāvaparam brahma
etām mātṛam vadāmyaham**

480 Whatever entity exists in itself can not be caused by conditions; it is this entity, ultimately real — Brahma supreme — that I declare.

**481 prajñaptisatyato hyātmā dravyaḥ sa hi na vidyate
skandhānāṃ skandhatā tadvatprajñaptiā na tu
dravyataḥ**

481 The ego-self is a thought-construction: it isn't really there. The skandhas also are essentially thought-constructions — not really there.

**482 caturvidhā vai samatā lakṣaṇaṃ hetubhājanam
nairātmyasamatā caiva caturthā yogayoginām**

482 These are the four which are much of a muchness: form, cause, genesis with no-self the fourth — concerns for yogis in their practice.

**483 vyāvṛttiḥ sarvadrṣṭīnāṃ kalpyakalpanavarjitā
anupalambho hyajātiśca cittamātraṃ vadāmyaham**

483 Where philosophical argument comes to an end, beyond synthesis and synthesising, with no proposition and no conclusion — this is the mind-only that I declare.

**484 na bhāvaṃ nāpi cābhāvaṃ bhāvābhāvavivarjitam
tathatā cittanirmuktaṃ cittamātraṃ vadāmyaham**

484 So being, non-being, one or other, both or neither, do I speak, but of the suchness of mind-only cognition-free.

**485 tathatā śūnyatā koṭī nirvāṇaṃ dharmadhātukam
kāyaṃ manomayaṃ cittaṃ cittamātraṃ vadāmyaham**

485 Suchness, emptiness, the end, nirvana, reality's domain, the mass of cognition — all these I call out to be mind-only.

**486 vikalpavāsanābaddhaṃ vicitraṃ cittasaṃbhavam
bahirdhā jāyate nṛṇāṃ cittamātraṃ hi laukikam**

486 The diversity of things all bundled up by habit-energy and discrimination unpacks itself in the human world of thought. All in the mind, it is mind-only.

**487 dr̥śyaṃ na vidyate bāhyaṃ cittacitraṃ vidr̥śyate
dehabhogapraṭiṣṭhābhaṃ cittamātraṃ vadāmyaham**

487 What is seen is not in fact there: the diversity of things is all in the mind. The body, property and abode are, I declare, just mind-only.

**488 śrāvakāṇāṃ kṣayajñānaṃ buddhānāṃ
janmasaṃbhavam pratyekajinaputrāṇāṃ
asaṃkleśātpravartate**

488 The hearers' intimations of dissolution and the emergence of the buddhas, the pratyekabuddhas and heirs of the victors — all come about by riddance of the passions.

**489 bahirdhā nāsti vai rūpaṃ svacittaṃ dr̥śyate bahiḥ
anavabodhātsvacittasya bālāḥ kalpenti saṃskṛtam**

489 Form does not actually exist out there — what is external is all in the mind. As the ignorant can't grasp the workings of their own minds, they imagine an order of reality.

**490 bāhyamarthamajānānaiḥ svacittacitradarśanam
hetubhirvāryate mūḍhaiścātuṣkoṭikayojitaiḥ**

490 The insight that manifold externalities are all in the mind is cloaked by reason on the part of the deluded who are wed to causation and the fourfold proposition.

**491 na hetavo na koṭyo vai dr̥ṣṭāntāvayavāni ca
svacittaṃ hyarthasaṃkrāntaṃ yadi jānanti paṇḍitāḥ**

491 When intellectuals know that the external world is a reflection of mind, reasons, propositions, illustrations, syllogistic premises are no more.

**492 vikalpairna vikalpeta yadvikalpitalakṣaṇam kalpitam
ca samāśritya vikalpaḥ sampravartate**

492 Do not discriminate from something imagined, for what is imagined comes from what is discriminated.

**493 anyonyābhinnasaṃbandhādekavāsanahetukāḥ
āgantukatvāttadvayorna cittam jāyate nṛṇām**

493 What habit-energy generates then manifests as a total package. The components at work cannot be described by people from outside their own minds.

**494 vikalpaṃ cittacaittārthī tribhave ca pratiṣṭhitāḥ
yadarthābhāḥ pravartante svabhāvakalpito hi saḥ**

494 Discrimination, following on from all that appertains to the mind, makes things appear an habitual feature of the triple world, and discriminates them as externally real.

**495 ābhāsabījasamyogāddvādaśāyatanāni vai
āśrayālambyasamyogātprakriyā varṇyate mayā**

495 I am talking about the melding of what appears to us together with our karmic seeds, to make the twelve sense-footings of phenomenality — a process of combining our subjective and apparently objective worlds.

**495 yathā hi darpaṇe bimbaṃ keśaṇḍustimirasya vā
tathā hi vāsanaiśchannaṃ cittam paśyanti bālīśāḥ**

496 Like reflections in a mirror, or filaments seen upon the eyes by those with eye-defects, so do the ignorant see mind itself shot through with habit-energy.

**497 svavikalpakalpīte hyarthe vikalpaḥ saṁpravartate
artho na vidyate bāhyo yathā tīrthyairvikalpyate**

497 For discrimination persists in an objective world brought about by subjective discrimination; but there is in fact no objective world as discriminated by the theorists.

**498 rajjuṁ yathā hyajānānāḥ sarpaṁ grhṇanti bālīśāḥ
svacittārthamajānānā hyartham kalpenti bāhiram**

498 Like the ignorant who unwittingly mistakes a rope for a snake, people discriminate an external object when it is a product of the mind.

**499 tathā hi rajjuṁ rajjutve ekatvānyatvavarjitam kiṁ tu
svacittadoṣo 'yaṁ yena rajjurvikalpyate**

499 Thus the rope and rope-ness are neither one nor the other; it's an error of the mind mistakenly thinking there is a rope by its own discrimination.

**500 na hi yo yena bhāvena kalpyamāno na lakṣyate na
tannāstyavagantavyaṁ dharmāṇāmeṣa dharmatā**

500 There is wherewithal not to be discriminated as being, nor apprehended as non-being. Such are phenomena in themselves.

**501 astitvapūrvakaṁ nāsti asti nāstitvapūrvakaṁ ato
nāsti na gantavyaṁ astitvaṁ na ca kalpayet**

501 Non-being presupposes being; being presupposes non-being — non-being not apprehended; being not discriminated.

**502 kalpitaṁ kalpyamānaṁ hi yadidaṁ na tadātmakam
anātmakaṁ kathaṁ drṣṭvā vikalpaḥ saṁpravartate**

502 While the discriminated is being imagined, the imagined is not what it is in itself. Since discrimination is imaginary, how can it really occur?

**503 rūpaṃ rūpātmanā nāsti tathā ghaṭapaṭādayaḥ
avidyamāne dṛśye tu vikalpastena jāyate**

503 Form itself is really formless, like a jug, a towel, or such like. When what's out there isn't known to be real, discrimination does its thing.

**504 vikalpaste yadi bhrāntāvanādimati saṃskṛte
bhāvānāṃ bhāvatā kena bhrāmitā brūhi me mune**

504 If that discrimination has always in error built things up, tell me, o wise one, how it is that they're mistaken as real?

**505 bhāvānāṃ bhāvatā nāsti cittamātraṃ ca dṛśyate
apaśyamāṇaḥ svacittaṃ vikalpaḥ saṃpravartate**

505 Things themselves have no thing-ness; what is seen is all in the mind. When the mind is not self-aware, discrimination has a free run.

**506 kalpitaṃ yadi vai nāsti yathā kalpati bālīśaḥ
anyathā vidyate cāsau na ca buddhyāvagamyate**

506 If it's averred there are no such things imagined as the ignorant imagine, it follows there's something other, which the intellect does not grasp.

**507 āryāṇāṃ yadi vā so 'sti nāsau bālairvikalpitaḥ
āryāṇāmatha mithyāsau āryā bālaiḥ samaṃ gatāḥ**

507 If it's averred by the wise that something exists, it can't be what's imagined by the foolish. If the wise and ignorant walk the same walk, then what's talked of by the wise is just fiction.

**508 āryāṇāṃ nāsti vai bhrāntiryasmācittaṃ viśodhitam
asuddhacittasamṭānā bālāḥ kalpenti kalpitam**

508 But in fact the wise are not in error: their minds are unsullied; while the foolish, whose stream of consciousness is impure, carry on imagining the imagined.

**509 mātā yathā hi putrasya ākāśātphalamānayet
etaddhi putra mā kranda gṛhṇa citramidaṃ phalam**

509 It's like the mother who fetches fruit from the air for her child, saying, "Baby, don't cry, take hold of this fruit — there's so much of it."

**510 tathāhaṃ sarvasattvānāṃ vicitraiḥ kalpitaiḥ phalaiḥ
pralobhya deśemi nayaṃ sadasatkṣavarjitam**

510 In the same way I tempt everyone with various fruits of fancy to teach a truth beyond averment of reality or unreality.

**511 abhūtvā yasya vai bhāvaḥ pratyayairna ca
saṃkulaḥ ajātapūrvam tājātamalabdhātmakameva ca**

511 The being of what has never been is not riddled with causation. The birth of what was never born can not itself be gotten hold of.

**512 alabdhātmakaṃ hyajātaṃ ca pratyayairna vinā
kvacit utpannamapi te bhāvo pratyayairna vinā kvacit**

512 That being itself beyond all reach, although unborn, does not be without conditions, just as what has come to be right now is not being without conditions.

**513 evaṃ samāsataḥ paśyan nāsanna sadasatkvacit
pratyayairjāyate bhūtamavikalpyaṃ hi paṇḍitaiḥ**

513 Thus looking at it all in totality, it isn't existent, nor non-existent, nor both existent and non-existent; by such conditions it comes about, being undiscriminated by the wise.

**514 ekatvānyatvakathāḥ kutīrthyāḥ kurvanti bālīsāḥ
pratyayairna ca jānanti māyāsvapnopamaṃ jagat**

514 Unknowing philosophers have pet ideas made up about unity and transcendence. They don't understand that the world as it's brought about, is like maya — like a dream.

**515 abhidhānaviṣayaṃ yānaṃ mahāyāna-manuttaram
arthaṃ sunītaṃ hi mayā na ca budhyanti bālīsāḥ**

515 The mahayana, a vehicle moving in this realm of words, is the best we have. I spell them out with the best of my skill, but the ignorant don't understand.

**516 mātṣaryairye praṇītāni śrāvakaistīrthakaistathā
vyabhicaranti te hyarthaṃ yasmāttarkeṇa deśitāḥ**

516 Those led on by envious philosophers and their disciples go astray in their conclusions brought on by speculation.

**517 lakṣaṇaṃ bhāva saṃsthānaṃ nāma caiva
caturvidham etadālambanīkṛtya kalpanā saṃpravartate**

517 Appearance, object, form and name — based on these four divers imaginations all proceed.

**518 ekadhā bahudhā ye tu brahmakāyavaśaṃgatāḥ
soma bhāskarayorbhāvā ye nāśenti na te sūtāḥ**

518 Those believe in and make offerings to Soma, singular as the moon, or the multi-formed Shiva pervaded by rays — these are not my heirs.

**519 āryadarśanasampannā yathābhūtagatiṃgatāḥ
saṃjñāvivartakuśalā vijñāne ca paraṃgatāḥ**

519 Those with noble insight have overturned received reality; acquainted with suchness they have reached the other shore of consciousness.

**520 eṣā hi mudrā muktānāṃ putrāṇāṃ mama śāsane
bhāvābhāvavinirmuktā gatyāgativivarjitā**

520 This is the sign of liberation among those successors to my teaching: released from being and non-being, they are detached from activism and quietism.

**521 vyāvṛtte rūpavijñāne yadi karma vinaśyati
nityānityaṃ na prāpnoti saṃsāraśca na vidyate**

521 When the world of form is thought of no more, karma disappears. Nothing is found to be either permanent or transient, so the common round of rebirth ceases.

**522 vinirvṛttikāle pradhvastaṃ rūpaṃ deśānnivartate
nāstyastidoṣanirmuktaṃ karma tiṣṭhati ālaye**

522 When this change in thought occurs, the world of form seen as occupying space is done away with. Karma remains in the alayavijnana but unrelated to being or non-being.

**523 pradhvaṃsi patitaṃ rūpaṃ vijñānaṃ ca bhavālaye
rūpavijñānasambaddhaṃ na ca karma vinaśyati**

523 While thought of form passes into destruction, the alayavijnana is not destroyed, so karma abides there attached to form as consciousness.

**524 atha taiḥ saha sambaddhaṃ karma vai dhvasyate
nr̥ṇāṃ dhvaste tu karmasambandhe na saṃsṛtirna
nirvṛtiḥ**

524 Hence when they are destroyed, people's karma, which is bound up with them, is in succession itself destroyed: then there's no re-birthing and no nirvana.

525 atha dhvastamapi taiḥ sārdhaṃ saṃsāre yadi jāyate rūpaṃ ca tena saṃbaddhamabhinnatvādbhaviṣyati

525 If karma, destroyed with form and all thought of it, were instead borne along in the stream of re-birth, form undisrupted would go on to be as real as its fellow karma.

526 nābhinnaṃ na ca vai bhinnaṃ cittaṃ rūpaṃ vikalpanāt pradhvaṃso nāsti bhāvānāṃ sadasatpakṣavarjanāt

526 Mind and form are neither different or not-different from discrimination; material things can not be removed just by refuting propositions of the real or unreal.

527 kalpitaḥ paratantraśca anyonyābhinnalakṣaṇāt rūpe hyanīyatā yadvadanyonyajanakāśca vai

527 What is imagined and paratantra depend on each other and are not discrete; like form and transience, they are mutually productive.

528 anyo 'nanyavinirmuktaṃ kalpito nāvadhāryate nāstyasti kathaṃ bhavati rūpe cānīyatā yathā

528 Apart from being similar or different, things discriminated are not knowable. As with form and transience, how can we talk about what they are or are not?

529 kalpitena sudṛṣṭena paratantra na jāyate paratantraṇa dṛṣṭena kalpitastathatā bhavet

529 When things discriminated are truly understood, the paratantra don't come into being. When the paratantra are understood, things discriminated become suchness.

**530 kalpitaṃ hi vināśete mama netrī vinaśyate
samāropāpavādaṃ ca kurvate mama śāsane**

530 If the perception of things as discriminated were no more, then my eye of insight would be no more, and so affirmation and negation would enter my teaching.

**531 evaṃvidhā yadā yasmin kāle syurdharmadūṣakāḥ
sarve ca te hyasaṃkathā mama netrīvināśakāḥ**

531 It's in this way in the fullness of time that corruptors of the truth will arise. Discussion with them will be futile, since they destroy my eye of insight.

**532 anālapyāśca vidvadbhirbhikṣukāryaṃ ca varjayet
kalpitaṃ yatra nāśenti samāropāpavādināḥ**

532 Those no longer conversant with the community of the wise will also give up the mendicant life-style. As they destroy the perception of things as discriminated, they will become involved in controversies about affirmation and negation

**533 keṣoṇḍukamāyābhaṃ svapnagandharvasādr̥śaṃ
marīcyābhadṛśakalpo yeṣāṃ nāstyastidarśanāt**

533 as things appear like patterns in closed eyes, as māyā, like a dream, like the Gandharvas' city, like something in a mirage, because of their notions about what is and what isn't.

**534 nāsau śikṣati buddhānāṃ yasteṣāṃ saṃgrahe
caret dvayāntapatitā hyete anyeṣāṃ ca vināśakāḥ**

534 Someone who studies under the buddhas can not keep company with those seduced by dualism and destructive of others.

**535 viviktaṃ kalpitaṃ bhāvaṃ ye tu paśyanti yoginaḥ
bhāvābhāvavinirmuktaṃ teṣāṃ vai saṃgrahe caret**

535 However, if yogis see someone detached from illusory reality and free of notions about what is or isn't, such an one may be kept company with.

**536 ākarā hi yathā loke suvarṇamaṇimuktijāḥ
akarmahetukāścitrā upajīvyāśca bālīśāṃ**

536 Like a mine producing gold and jewels, the world provides people with divers means for basic subsistence. Karma plays no part in bringing this about.

**537 tathā hi sattvagotrāṇi citrā vai karmavarjitā
drśyābhāvānna karmāsti na ca vai karmajā gatiḥ**

537 In the same way, although the situation of people is diverse, this has nothing to do with karma. Because what appears to us is ultimately unreal, there is no disposition or way of life produced by karma.

**538 bhāvānāṃ bhāvatā nāsti yathā tvāryairvibhāvyate
kiṃ tu vidyanti vai bhāvā yathā bālairvikalpitāḥ**

538 As contemplated by the wise, all things have no real existence, but to the ignorant things appear to be real owing to their discrimination.

**539 yadi bhāvā va vidyante yathā bālairvikalpitāḥ
asatsu sattvabhāveṣu saṃkleśo nāsti kasyacit**

539 If things aren't there as discriminated by the ignorant, with all things being unreal no-one is afflicted with impurities.

**540 bhāvavaicitryasaṃkleśātsaṃsāraṃ indriyopagaḥ
ajñānatṛṣṇāsambaddhaḥ pravartate śārīriṇāṃ**

540 Owing to affliction with various impurities the development of the senses takes its course. These being tied to ignorance and craving the evolution of a carnal nature occurs.

**541 yeṣāṃ tu bhāvo vai nāsti yathā bālairvikalpitaḥ
teṣāṃ na vidyate vṛttirindriyāṇāṃ na yoginaḥ**

541 If people don't exist as discriminated by the ignorant, then the development of the senses will not take its course in them — as it doesn't in a yogi.

**542 yadi bhāvā na vidyante bhāvasaṃsārahetavaḥ
ayaṃ tena bhavenmokṣo bālānāṃ kriyavarjitaḥ**

542 If there is nothing existing which causes beings to be re-born again and again, then there will be liberation for the pure independent of pious works.

**543 bālāryāṇāṃ viśeṣaste bhāvābhāvātkathaṃ bhavet
āryāṇāṃ nāsti vai bhāvo vimokṣatrayacāriṇāṃ**

543 Given that people don't really exist, how can there be any difference between the wise and the ignorant? For the wise living out the three liberations, there is no being.

**544 skandhāśca pudgalā dharmāḥ svasāmānyā
alakṣaṇāḥ pratyayānīndriyāścaiva śrāvakāṇāṃ
vadāmyaham**

544 I talk about the skandhas, the ego, the elements, the specific, the general, the conditions and senses, all for the sake of the hearers.

**545 ahetucittamātraṃ tu vibhūti bhūmayastathā
pratyātmatathatāṃ śuddhāṃ deśayāmi jinaurasāṃ**

545 For the heirs of the victors I talk about mind-only, the powers superhuman, the stages and the inwardly-realised suchness, pure.

**546 bhaviṣyantyanāgate kāle mama śāsanadūṣakāḥ
kāṣāyavāsovasanāḥ sadasatkāryavādināḥ**

546 In future times there will corruptors of my teaching, who, donning the saffron robe will preach about being and non-being and such-like works.

**547 asantaḥ pratyayairbhāvā vidyante hyāryagocaram
kalpito nāsti vai bhāvaḥ kalpayiṣyanti tārkikāḥ**

547 Things born of conditions are not really there in the world of the wise, but the theorists will imagine things as really there which are in fact non-existent.

**548 bhaviṣyantyanāgate kāle kaṇabhugbālajātikāḥ
asatkāryavādadurdrṣṭyā janatām nāśayanti ca**

548 In future times Kanada Atom-Gulper will talk about a non-existent process, ruining our community with insidious theories.

**549 aṇubhyo jagadutpannamaṇavaścāpyahetukāḥ nava
dravyāṇi nityāni kudrṣṭyā deśayiṣyati**

549 The insidious theories that they will teach are that the world comes from atoms, that those atoms are causeless, and there are nine immutable elementary substances;

**550 dravyairārabhyate dravyaṃ guṇaiścaiva guṇāstathā
bhāvānām bhāvatāmanyām satīm vai nāśayiṣyati**

550 that the substances come from prior substances and their qualities from prior qualities, and so they will pare down the existence of things by saying that it's from another existent.

**551 ādimān hi bhavelloko yadyabhūtvā pravartate pūrvā
ca koṭirnaivāsti saṃsārasya vadāmyaham**

551 If it's asserted that the world did not exist and then originated, it must have begun, but I say that there's no starting point to the round of re-birth.

**552 tribhavaḥ sarvasaṃkhyātaṃ yadyabhūtvā
pravartate śvānoṣṭrakharaśṛṅgāṇāmutpattiḥ syānna
saṃśayaḥ**

552 If everything in the triple world did not exist then originated, then doubtless there could be horns on female dogs, camels or donkeys.

**553 yadyabhūtvā bhaveccakṣū rūpaṃ vijñānameva ca
kaṣamukuṭapaṭādyānāṃ mṛtpiṇḍātsaṃbhavo bhavet**

553 If sight, form and awareness did not exist and now they do, straw mats, tiaras, pieces of cloth, and so on, could be produced from a lump of clay.

**554 vāsanāhetukaṃ lokaṃ nāsanna sadasatkvacit ye
paśyanti vimucyante dharmanairātmyakovidāḥ**

554 You won't find a straw mat made of cloth, or a piece of cloth made of straw. How come by conditional combination a thing is not produced from any other thing?

**555 tajjīvaṃ taccharīraṃ ca yaccābhūtvā pravartate
paravādā hyamī sarve mayā ca samudāhṛtāḥ**

555 That life and the body (so-called) did not exist and then came out of nothing — these are the arguments to which I allude.

**556 uccārya pūrvapakṣaṃ ca matisteṣāṃ nivāryate
nivārya tu matisteṣāṃ svapakṣaṃ deśayāmyaham**

556 A position has been outlined and then refuted. Having refuted theirs, I'll make my own point.

557 atorthaṃ tīrthavādānāṃ kṛtamuccāraṇaṃ mayā mā me śiṣyagaṇo mūḍhaḥ sadasatpakṣamāśrayet

557 While I draw out the gist of the teachings of the schools, my disciples should not be unsettled by the reference to the dualism of being and non-being.

558 pradhānājagadutpannaṃ kapilāṅgo 'pi durmatih śiṣyebhyaḥ saṃprakāśeti guṇānāṃ ca vikāritā

558 That the world comes about from a supreme spirit and that changes pertain to qualities — this what the school of Kapila teaches its students, but this is a misconception.

559 na bhūtaṃ nāpi cābhūtaṃ pratyayairna ca pratyayāḥ pratyayānāmasadbhāvādabhūtaṃ na pravartate

559 There is no actual reality, not yet non-reality, nor causation conditioned by causation. When such conditions don't come about, non-reality does not occur.

560 sadasatpakṣavigato hetupratyayavarjitaḥ utpādabhaṅgarahitaḥ svapakṣo lakṣyavarjitaḥ

560 My own point is free of propositions of real or unreal, removed from cause and conditions, detached from birth and destruction, and beyond what can be qualified.

561 mājyāsvapnopamaṃ lokaṃ hetupratyayavarjitam ahetukaṃ sadā paśyan vikalpo na pravartate

561 When the world is always seen as like maya and a dream, without cause and condition, groundless, there is no rising of imagination.

**562 gandharvamṛgaṭṛṣṇābhaṃ keśaṇḍukanibhaṃ sadā
sadasatpakṣavigataṃ hetupratyayavarjitam ahetukaṃ
bhavaṃ paśyaṃścittadhārā viśudhyate**

562 When existence is always seen as like the Gandharvas' city, a mirage, patterns in the closed eye, neither real nor unreal, without cause and condition, groundless, then the stream of consciousness is cleared.

**563 vastu na vidyate paśyaṃścittamātraṃ na vidyate
avastukaṃ kathaṃ cittaṃ cittamātraṃ na yujyate**

563 When seeing that there is no external reality, mind-only isn't found. How can mind-only exist without objective reality? Is mind-only untenable?

**564 vastumālambanīkr̥tya cittaṃ saṃjāyate nr̥ṇām
ahetukaṃ kathaṃ cittaṃ cittamātraṃ na yujyate**

564 People's minds are aroused by having made something an object. How does such groundless thought not belong to mind-only? Is mind-only untenable?

**565 tathatā cittamātraṃ ca āryavastunayasya tu
vidyante na ca vidyante na te mannayakovidāḥ**

565 Suchness and mind-only are entities only in the teaching of the wise. Neither those who deny nor those who affirm them comprehend my doctrine.

**566 grāhyagrāhakabhāvena yadi cittaṃ pravartate
etaddhi laukikaṃ cittaṃ cittamātraṃ na yujyate**

566 If thought is deemed to unfold with attachment to perceived and perceiving, that is how the world thinks: mind-only does not apply.

**567 dehabhogapraṭiṣṭhābhaṃ svapnavajjāyate yadi
dvicittatā prasajyeta na ca cittam dvilakṣaṇam**

567 When body, property and abode are deemed to appear as were in a dream, duality of mind would indeed be implied; but mind-only is not dualistic.

**568 svadhāraṃ hi yathā khaḍgaṃ svāgraṃ vai
aṅguliriyathā na chindate na sprṣate tathā cittam
svadarśane**

568 As a sword cannot cut its own blade, or a finger cannot touch its own tip, such is the case regarding the mind.

**569 na paraṃ na ca vai tantraṃ kalpitaṃ vastumeva ca
pañca dharmā dvicittam ca nirābhāse na santi vai**

569 Where there are no images there is no reality, no imagined phenomena, no paratantra, no five elements and no dual thought.

**570 utpādakaṃ ca utpādyam dvididham bhāvalakṣaṇam
utpādakaṃ hi saṃdhāya naiḥsvabhāvyam vadāmyaham**

570 Giving-birth and being-born both describe the two-fold nature of things. I talk about giving-birth by things that have no self-nature esoterically.

**571 atha vaicitryasaṃsthāne kalpā ca yadi jāyate ākāśe
śaśaśṛṅge ca arthābhāsaṃ bhaviṣyati**

571 As long as the plethora of forms is produced by imagination we might as well regard space and a hare's horns as actual things.

**572 arthābhāsaṃ bhaviccittam tadarthaḥ syādakalpitaḥ
na ca vai kalpito hyarthaścittādanyo 'bhiḥapyate**

572 When a thing is thought about that's not the same as what is imagined. Reality born of imagination is an elusive other than what we think about.

**573 anādimati saṃsāre artho vai nāsti kutracit apuṣṭaṃ
hi kathaṃ cittamarthābhāsaṃ pravartate**

573 In beginningless samsara nothing substantial anywhere obtains. If thought does not feed it, how can a semblance of substance arise?

**574 yadyabhāvena puṣṭiḥ syācchaśaṣṛṅge 'pi tadbhavet
na cābhāvena vai puṣṭo vikalpaḥ saṃpravartate**

574 If there were any growth from nothingness, horns would grow on a hare. Don't let discrimination occur while thinking that things grow from nothing.

**575 yathāpi dānīm naivāsti tathā pūrve 'pi nāstyasau
anarthe arthasaṃbaddhaṃ kathaṃ cittaṃ pravartate**

575 There was nothing existing before, and there is nothing existing now. Where there is no objective world, should thoughts that are bound to substance continue?

**576 tathatā śūnyatā koṭīrnirvāṇaṃ dharmadhātukam
anupādaśca dharmāṇāṃ svabhāvaḥ pāramārthikaḥ**

576 Suchness, emptiness, the end, nirvana, reality, the no-birth of everything, being-itself — these are what pertain to the highest truth.

**577 nāstyastipatitā bālā hetupratyayakalpanaiḥ
ahetukamanutpannaṃ bhavaṃ vai aprajānataḥ**

577 The ignorant are seduced by being and non-being through entertaining notions of cause and conditions, not having understood that all things are groundless and unborn.

**578 cittam khyāti na dṛśyo 'sti viśeṣo 'nādihetukaḥ
anādāvapi nāstyartho viśeṣaḥ kena jāyate**

578 The mind is projected; there is no world of multifarious things out there grounded in the beginningless past. If there is no beginning, there is no substance; how can a specific thing ever be?

**579 yadyabhāvena puṣṭiḥ syāddaridro dhanavān bhavet
arthābhāve katham cittam jāyate brūhi me mune**

579 If something came from nothing, the poor would grow rich. Tell me, O Wise One, how a mind can come about when there's no real world out there.

**580 ahetukamidaṁ sarvaṁ na cittam na ca gocaraḥ na
ca vai puṣyate cittam tribhavaṁ kriyavarjitam**

580 As all this is groundless, there is neither mind nor things. As the mind does not come about, the triple world is absently static.

**581 utpādivinivṛttiyarthamanutpādaprasādhanaṁ
ahetuvādaṁ deśemi na ca bālairvibhāvyaṭe
anutpannamidaṁ sarvaṁ na ca bhāvā na santi ca**

581 In order to eradicate any idea of birth and to complete the idea of no-birth I teach instead groundlessness, but the ignorant don't understand it.

**582 gandharvasvapnamāyākhyā bhāvā
vidyantyaheṭukāḥ anutpannān svabhāvāṁśca śūnyāḥ
kena vadāsi me**

582 This totality is unborn, but that does not mean that things don't exist. It's just that they are to be seen like the Gandharvas' city, a dream, or maya — present, but groundless.

**583 samavāyavinirmukto yadā bhāvo na dṛśyate tadā
śūnyamanuṭpannamasvabhāvaṃ vadāmyaham**

583 Tell me: how are things unborn and essentially empty?
When things are knowingly seen as non-interactive and out
of reach — then, I say, they are essentially empty and
unborn.

**584 svapnakeśoṇḍukaṃ māyā gandharva mṛgaṭrṣṇikā
ahetukā pi dṛśyante tathā lokavicitrā**

584 A dream, a pattern in closed eyes, Maya, the
Gandharvas' city, a mirage, coming into view even though
groundless, such is the multifariousness of the world.

**585 samavāyastathaivaiko dṛśyābhāvānna vidyate na tu
tīrthyadrṣṭyā pralayo samavāyo na vidyate**

585 Single things appear to interact and the world to exist,
but nothing is in fact in being as the philosophers conceive
it. When the interaction ceases there is nothing left to be
seen.

**586 vigrhyāhetuvādena anutpādaṃ prasādhayet
anutpādaiḥ prasādhyante mama netrī na naśyati**

586 By explicating a theory of groundlessness, no-birth is
established. When no-birth is proven, my eye of insight is
never put out;

**587 ahetuvādairdeśyante tīrthyānāṃ jāyate bhayam
kathaṃ kena kutaḥ kutra saṃbhavo 'hetuko bhavet**

587 but when the principle of groundlessness is explained
to the philosophers, they become deeply disturbed. How, by
whom, where, and wherefore can the principle of
groundlessness be seen? —

**588 nāhetukamahetutvaṃ yadā paśyanti paṇḍitāḥ tadā
vyāvartate drṣṭirbhaṅgotpādānuvādinī**

588 When the philosophers see that things are neither caused nor not-caused then their view of birth and destruction is demolished.

**589 kimabhāvo hyanutpāda utpādotpattilakṣaṇam atha
bhāvasya nāmedaṃ nirarthaṃ vā bravīhi me**

589 Tell me: how can something that has come into view be non-existent and not-born? Does that mean that the name of such an entity has no reality?

**590 na ca bhāvo hyanutpādo na ca pratyayalakṣaṇam
na ca bhāvasya nāmedaṃ na ca nāma nirarthakam**

590 That non-existent something is neither born nor not-born; nor is it an entity that can be named or a name without an entity.

**591 yatra śrāvakabuddhānāṃ tīrthyānāṃ ca agocaraḥ
saptabhūmigatānāṃ ca tadanutpādalakṣaṇam**

591 It is that which is inaccessible to the hearers, the pratyekabuddhas, the philosophers and even to those who have entered upon the seventh stage; such is groundlessness.

**592 hetupratyayavyāvṛttiṃ kāraṇasya niṣedhanam
cittamātravyavasthānamanutpādaṃ vadāmyaham**

592 Dispelling the notions of cause and conditions, denying the idea of agency, with mind-only as the basis — that I call groundlessness.

**593 ahetuvṛttiṃ bhāvānāṃ kalpyakalpavivarjitāṃ
sadasatpakṣanirmuktamanutpādaṃ vadāmyaham**

593 Dispelling the notion of things caused, denying the discriminated or discriminating, with freedom from propositions of being or non-being — that I call groundlessness.

**594 cittadr̥śyavinirmuktaṃ svabhāvadvayavarjitaṃ
āśrayasya parāvṛttimanutpādaṃ vadāmyaḥam**

594 Being free from a discriminated world, denying both the twofold natures, overturning the basis of mentation — that I call groundlessness.

**595 na bāhyabhāvaṃ bhāvānāṃ na ca cittaparigrahaṃ
sarvadr̥ṣṭiprahāṇaṃ yattadanutpādalakṣaṇaṃ**

595 It is that which has no external existence, not even the all-embracing mind, with all philosophies discarded — such is groundlessness.

**596 evaṃ śūnyāsvabhāvādyān sarvadharmān
vibhāvayet na jātu śūnyayā śūnyā kiṃ
tvanutpādaśūnyayā**

596 Thus one can consider emptiness and non-substantiveness as not empty like a vacuum but empty as without ground.

**597 kalāpaḥ pratyayānāṃ hi pravartate nivartate
kalapācca pṛthagbhūtaṃ na jātaṃ na nirudhyate**

597 A concatenation of conditions coalesces or disperses; when that complex dissipates, nothing comes to birth or goes to destruction.

**598 bhāvo na vidyate hyanyaḥ kalāpācca pṛthak kvacit
ekatvena pṛthaktvena yathā tīrthyairvikalpyate**

598 When a dissipation occurs in the complex no single thing exists as the philosophers discriminate to be specific and discrete.

**599 sadasanna jāyate bhāvo nāsanna sadasatkvacit
anyatra hi kalāpo 'yaṃ pravartate nivartate**

599 Nothing comes to be: not being, non-being, nor being-and-non-being in no wise to be averred except as a complex coalescing or dispersing.

**600 saṃketamātramevedamanyonyāpekṣasaṃkalāt
janyamarthaṃ na caivāsti pṛthakpratyayasamkalāt**

600 It's only by convention that we speak of what is an interlinked collection of dependencies. Nothing substantive in fact can come about from such a disparity of conditions.

**601 janyābhāvo hyanutpādaḥ tīrthyadoṣavivarjitaḥ
deśemi saṃkalāmātraṃ na ca bālairvibhāvyate**

601 As anything that comes about does not exist, there is groundlessness, extricated from the misconceptions of the philosophers. Owing to concatenation, this is only a manner of speaking: it does not make sense to the ignorant.

**602 yasya janyo hi bhāvo 'sti saṃkalāyāḥ pṛthak kvacit
ahetuvādī vijñeyāḥ saṃkalāyā vināśakāḥ**

602 Anyone who posits something born somewhere apart from a complex should be recognised as claiming there is no causation, and denying concatenation.

**603 pradīpadravyajātīnāṃ vyañjakā saṃkalā bhavet
yasya bhāvo bhavetkaścitsaṃkalāyāḥ pṛthak kvacit**

603 If the idea of concatenation were like a lamp shedding light on the way all things are, this would mean that whatever is would be outside concatenation itself.

**604 asvabhāvo hyanutpannaḥ prakṛtyā gaganopamaḥ
saṃkalāyāḥ pṛthagbhūto yo dharmāḥ kalpito 'budhaiḥ**

604 All things, having no inherent existence, having never been born, are by nature like space. Anything outside concatenation is only construed as such by the ignorant.

**605 ayamanyamanutpādamāryāṇāṃ prāptidharmatā
yaśca tasya anutpādaṃ tadanutpādakṣāntiḥ syāt**

605 There is another kind of no-birth: it is the essential nature of things realised by the wise. It's birth is no-birth — a no-birth recognised.

**606 yadā sarvamimaṃ lokaṃ saṃkalāmeva paśyati
saṃkalāmātramevedaṃ tadā cittaṃ samādhyate**

606 When the whole world is seen as concatenation, it being only a complex, then the mind finds peace.

**607 ajñānatṛṣṇākarmādi saṃkalādhyātmikā bhavet
khajamṛddaṇḍacakrādi bījabhūtādi bāhiram**

607 Ignorance, craving, karma and so on — these are the inner complex. A scoop, a lump of clay, a pot, a potter's wheel and so on; seeds, the weather, et cetera — these are outer complexes.

**608 parato yasya vai bhāvaḥ pratyayairjāyate kvacit na
saṃkalāmātramevedaṃ na te yuktyāgame sthitāḥ**

608 A supposition that anything exists produced by other than concatenation goes against concatenation's law. It is not grounded in the rules of logic.

**609 yadi janyo na bhāvo 'sti syādbuddhiḥ kasya
pratyayāt anyonyapratyayā hyete te tena pratyayāḥ
smṛtāḥ**

609 If there's an object that comes to exist, yet doesn't exist, how did the apparition come to be? It's because conditions have mutually interacted, and that's why something is said to have come about.

**610 uṣṇadravacalakāṭhinā bālairdharmā vikalpitāḥ
kalāpo 'yaṃ na dharmo 'sti ato vai niḥsvabhāvatā**

610 Such phenomena as heat, fluidity, motility, mass are discriminated by the ignorant. This is a complex — no discrete thing exists. That's why there is no inherent nature.

**611 vaidyā yathāturavaśātkriyābhedam prakurvate na tu
śāstrasya bhedo 'sti doṣabhedastu vidyate**

611 A physician varies his treatment according to the illness while there is no difference in the science; the distinction arises from the variety of diseases.

**612 tathāhaṃ sattvasaṃtāne kleśadoṣaiḥ sudūṣitaiḥ
indriyāṇaṃ balaṃ jñātvā nayaṃ deśemi bālīśān**

612 Likewise, on account of the way people are born and the illnesses of passion from which they suffer, I counsel the ignorant through my teachings after ascertaining the power of their faculties.

**613 na kleśendriyabhedena śāsanam bhidyate mama
ekameva bhavedyānam mārgamaṣṭāṅgikam śivam**

613 My doctrine isn't split; it's the passions and faculties which are distinguished. The vehicle is one: the salutary eightfold path.

**614 ghaṭapaṭamukūṭaviṣāṇahetukaśaśaviṣāṇānāstitvam
yaddhetusamutpannam sa ca nāsti te 'vagantavyam**

614 The observation that a rabbit horn doesn't exist extends with the same argument to a jug, a cloak, a tiara as with the horn. Understand that what is caused by conditions does not exist.

**615 astitvasādhakaṃ nāsti nāsti nāsti na yujyate
astitvaṃ nāstyapekṣyaṃ hi anyonyāpekṣakāraṇam**

615 Where existence is proven, there is non-existence — non-existence isn't proven by non-existence itself — and existence is seen from non-existence, with either seen from the other, related as mutual conditions.

**616 kiṃcidāśritya punaḥ kiṃcitkhyāyate yasya vai
matam ahetukaṃ yadāśritya kiṃciccāhetukaṃ na tu**

616 If it's thought that anything must depend on something, that something depended on must be causeless. There is nothing, however, that is causeless.

**617 atha tadanyamāśritya tadapyanyasya khyāyate
anavasthā prasajyeta kiṃcicca kiṃ ca no bhavet**

617 So, there is something else which is depended on, and this also must have something. Thus we fall into the error of no-resolution, going on and on to an endless destination.

**618 āśritya parṇakāṣṭhādīn yathā māyā prasajyate vastu
tadvatsamāśritya vaicitryaṃ khyāyate nṛṇām**

618 Based on leaves, sticks and so on a magic illusion is effected. In the same way, a plethora of things dependent on things is shown to the world.

**619 māyājālaṃ na parṇāni na kāṣṭhaṃ na ca śarkarā
māyaiva drśyate bālairmāyākāreṇa cāśrayam**

619 The magic spun isn't the leaves, the sticks or the pebbles. The enchanted scene perceived by the people is down to the magician.

**620 tathā vastu samāśritya yadi kiṃcidvinaśyati
dṛśyakāle dvayaṃ nāsti kathaṃ kiṃcidvikalpyate**

620 So when something depending on something else disdipates, in that instant both are seen gone. How can what's left be made sense of?

**621 vikalpairvikalpitaṃ nāsti vikalpaśca na vidyate
vikalpe hyavidyamāne tu na saṃsṛtirna nirvṛtiḥ**

621 What is imagined by false discrimination doesn't exist, and discrimination itself is not to be found. Where discrimination isn't found is neither samsara nor nirvana.

**622 vikalpe hyavidyamāne tu vikalpo na pravartate
apravṛttiṃ kathaṃ cittaṃ cittamātraṃ na yujyate**

622 Discrimination now not being found, it does not burgeon. With discrimination itself not burgeoning how can mentation come about, with even mind-only not being tenable?

**623 anekamatibhinnatvācchāsane nāsti sārātā
sārābhāvāna mokṣo 'sti na ca lokavicitrātā**

623 But when mentation is proliferating, a less valid teaching occurs, and because it is less valid, there is no liberation for all the various people.

**624 bāhyaṃ na vidyate dṛśyaṃ yathā bālairvikalpyate
bimbavatkhyāyate cittaṃ vāsanairbhramaṇīkṛtaṃ**

624 The world is not external as discriminated by the ignorant. Because of habit-energy the mind meanders and appears as images.

**625 sarvabhāvā hyanutpannā asatsadasaṃbhavāḥ
cittamātramidaṃ sarvaṃ kalpanābhiśca varjitam**

625 Everything is unborn, neither real nor unreal. Freed of discrimination, everything is mind-only.

**626 bālairbhāvāḥ samākhyātāḥ pratyayairna tu
paṇḍitaiḥ svabhāvacittanirmuktaścittamāryopagaṃ
śivam**

626 By the ignorant, things are believed to have been caused — but not so by the wise. Free of thought of inherent existence, the wise abide in purity of mind.

**627 sāmkhya vaiśeṣikā nagnā viprāḥ pāśupatāstathā
asatsaddr̥ṣṭipatitā viviktārthavivarjitāḥ**

627 So the Samkhya, Vaisheshika, the naked mendicants, the brahmins, the devotees of Shiva, idolising notions based on real and unreal, are poor in understanding of true retreat.

**628 niḥsvabhāvā hyanutpannāḥ śūnyā māyopamāmālāḥ
kasyaite deśitā buddhaistvayā ca prativarnitāḥ**

628 Essenceless, unborn, empty, maya-like, undefiled — to whom are these dis-averments taught by the buddhas and by you?

**629 yogināṃ śuddhacittānāṃ dr̥ṣṭitarkavivarjitāḥ
buddhā deśenti vai yogaṃ mayā ca prativarnitāḥ**

629 It's for the yogis who are pure in mind that yoga is taught by the buddhas free of theories and speculation, with the dis-averments proclaimed by me.

**630 yadi cittamidaṃ sarvaṃ kasmimllokaḥ pratiṣṭhitāḥ
gamanāgamanam kena dṛśyate bhūtale nṛṇām**

630 If it's all in the mind, how stands the world? How come we see mankind moving back and forth on the face of the earth?

**631 śakuniryathā gagane vikalpena samīritāḥ
apraṭiṣṭhamanālambyaṃ carate bhūtale yathā**

631 Like a bird in the sky moves as it fancies over the earth, nowhere perching and resting,

**632 tathā hi dehinaḥ sarve vikalpena samīritāḥ svacitte
caṃkramante te gagane śukaniryathā**

632 so do all people move as they discriminate, walking around within their own minds like a bird moves in the sky.

**633 dehabhogapraṭiṣṭhābhaṃ brūhi cittam pravartate
ābhā vṛttiḥ katham kena cittamātram vadāhi me**

633 Tell me: how does the appearance of body, property and abode rise up in the mind? How does appearance so rise up if it's mind-only? Tell me, do.

**634 dehabhogapraṭiṣṭhāśca ābhā vṛttiśca vāsanaiḥ
saṃjāyate ayuktānāmābhā vṛttirvikalpanaiḥ**

634 Body, property and abode are appearances which habit-energy gives rise to; appearances coming out of randomness just show up through discrimination.

**635 viśayo vikalpito bhāvaścittam viśayasambhavam
dṛśyacittaparijñānādvikalpo na pravartate**

635 Discriminated objects make up the world, and those objects are then thought about. When what is perceived is lucidly seen through as mind itself, discrimination dissipates.

**636 nāma nāmni viśamyuktaṃ yadā paśyati kalpitam
buddhiboddhavyarahitaṃ saṃskṛtaṃ mucyate tadā**

636 With discrimination seen through, the thought-up name and the perceived object are unhitched. Then both the known and the knower are cast aside, and one is released from the worldly order.

**637 etā buddhirbhavedbodhyaṃ nāma nāmni
vibhāvanam ye tvanyathābudhyante na te buddhā na
bodhakāḥ**

637 Casting aside both name and perception is the way to enlightenment. Those who seek enlightenment by any other means will not gain enlightenment either for themselves or for others.

**638 pañca dharmāḥ svabhāvāśca vijñānānyaṣṭa eva ca
dve nairātmye bhavetkṛtsno mahāyānaparigrahaḥ**

638 The five elements, the essential natures, the eight mental processes, and the two-fold egolessness — these are all encompassed by the mahayana.

**639 yadā buddhiśca boddhavyaṃ viviktaṃ paśyate
jagat nāsti nāma vikalpaśca tadā nābhipravartate**

639 When the world is seen apart from the knower and the known, there is no name, and discrimination ceases to take its course.

**640 kriyākṣaravikalpānāṃ nivṛttiścittadarśanāt
adarśanātsvacittasya vikalpaḥ saṃpravartate**

640 From insight into the workings of mind comes the quitting of discriminated deeds and words. Discrimination burgeons from not seeing through one's own mind.

**641 catvāro 'rūpiṇaḥ skandhāḥ saṃkhyā teṣāṃ na
vidyate bhūtairvilakṣaṇai rūpaṃ kathaṃ rūpabahutvatā**

641 Four of the skandhas are formless: their constituents are countless. Formation is made up of discrete elements; how does such a plethora of forms come about?

642 lakṣaṇasya parityāgānna bhūtaṃ na ca bhautikam athānyalakṣaṇai rūpaṃ kasmātskandhairna jāyate

642 By abandoning discreteness, we have no elements, original or derived. If the shape of things comes about through other qualities, why not just by conglomeration?

643 vimuktāyatanaskandhā yadā paśyatyalakṣaṇāḥ tadā nivartate cittaṃ dharmanairātmyadarśanāt

643 When we cut loose from bases and assemblages, perceiving them as free of individual characteristics, then the mind is set free by seeing that things have no inherent identity.

644 viṣayendriyabhedena vijñānaṃ jāyate 'ṣṭadhā lakṣaṇena bhavetrīṇi nirābhāse nivartate

644 By making a distinction between the world out there and the senses, eightfold consciousness occurs, and the three-fold aspect of being with it, but when nothing is imagined it all stops.

645 ālayaṃ hi manasyātmā ātmīyaṃ jñānameva ca pravartate dvayagrāhātparijñānānnivartate

645 The alayavijnana gives rise to a mind with an ego-awareness and its trappings — all the mental functions. When clutching at these two is seen right through, they all go away.

646 anyānanyavinirmuktaṃ yadā paśyatyasaṃcaram tadā dvayaṃ na kalpanti ātmā cātmīyameva ca

646 With the motionless perceived, and this and that discarded, then the dialectic of ego and its trappings will abate.

**647 apravṛttaṃ na puṣṇāti na ca vijñānakāraṇaṃ
kāryakāraṇanirmuktaṃ niruddhaṃ na pravartate**

647 With nothing going on there is no burgeoning and no setting off of consciousness. With cause and effect set aside, there is abatement: nothing is stirred up.

**648 vikalpaṃ cittamātraṃ ca lokaṃ kena vadāhi me
kāraṇaiśca viśaṃyuktaṃ lakṣyalakṣaṇavarjitaṃ**

648 Tell me: how is the world discrimination within mind-only, so that the world is said to be unrelated to causes, and without being qualified by a qualifier?

**649 svacittaṃ dṛśyate citraṃ dṛśyākāraṃ vikalpitaṃ
cittadṛśyāparijñānādanyaṃ cittārthasaṃgrahāt**

649 It is the mind itself which is seen as multifarious when forms are discriminated. It isn't clearly seen that what's perceived is of the mind, not something other than the mind as when a mind and a world are both clung to.

**650 nāstitvadrṣṭirbhavati yadā buddhyā na paśyati
astitvaṃ hi kathaṃ tasya cittagrāhāna jāyate**

650 The idea of oblivion occurs when mental acuity is not in play, but with mind receiving due attention, how come positivism is not arrived at?

**651 vikalpo na bhāvo nābhāvo ato 'stitvaṃ na jāyate
cittadṛśyāparijñānādvikalpo na pravartate**

651 Discrimination is not something, nor not nothing, so positivism is not arrived at. By clearly understanding that it is only a product of the mind, discrimination is not set off.

**652 apravṛtti vikalpasya parāvṛtti nirāśrayaḥ nivārya
pakṣaṃścatvāro yadi bhāvā sahetukāḥ**

652 With discrimination not set off, there is a retreat to non-dependence, which is obstructed by seeing things as subject to causation and the four propositions.

**653 saṃjñāntaraviśeṣo 'yaṃ kṛtaṃ kena na sādhitāḥ
arthāpattirbhavetteṣāṃ kāraṇādvā pravartate**

653 We differentiate what we perceive, although a true assessment does not pertain; in so doing we relate to them as objects brought about from an original cause.

**654 hetupratyayasamyogātkāraṇapratīṣedhata nityadoṣo
nivāryate anityā yadi pratyayāḥ**

654 By keeping at bay an original cause with its concomitant causes and conditions, this chain of impermanent factors, duly acknowledged, refutes the error of permanence.

**655 na saṃbhavo na vibhavo anityatvāddhi bālīśāṃ na hi
nāśyamānaṃ kiṃcidvai kāraṇatvena dr̥śyate**

655 Where the ignorant see transience there is neither birth or destruction, for nothing is seen that is being destroyed or causing something else. How could what was not really seen come to be born? How could this impermanent world be caused to be?

**656 adṛṣṭaṃ hi kathaṃ kena nānityo jāyate bhavaḥ
saṃgrahaīśca dametsattvān śīlena ca vaśīkaret prajñayā
nāśayeddr̥ṣṭiṃ vimokṣaīśca vivardhayet**

656 People should be embraced by inclusivity and guided by the precepts. Their speculations should be dispelled by transcendental knowledge nurtured by what sets them free.

**657 lokāyatamidam sarvaṃ yattīrthyairdeśyate mṛṣā
kāryakāraṇasaddṛṣṭyā svasiddhāntaṃ na vidyate**

657 All that is expounded to no end by the philosophers is materialism. Where cause and effect are clung to and seen as actual, there will be no achievement of true reality.

**658 ahamekaṃ svasiddhāntaṃ kāryakāraṇavarjitaḥ
deśemi śiṣyavargasya lokāyatavivarjitaḥ**

658 I teach my disciples an inward reality having no truck with cause and effect, free from materialism.

**659 cittamātraṃ na drśyo 'sti dvidhā cittaṃ vidṛśyate
grāhyagrāhakabhāvena śāśvatocchedavarjitaṃ**

659 There is only mind-only — nothing at all else. This and that perceived are all in the mind; what is, is the grasped and the grasping; everlastingness or extinction do not apply.

**660 yāvatpravartate cittaṃ tāvallokāyataṃ bhavet
apravṛttirvikalpasya svacittaṃ paśyato jagat**

660 As long as the mind is busy, a material world occurs. When discrimination subsides, that world is seen as all in the mind.

**661 āyaṃ kāryābhinirvṛttirvyayaṃ kāryasya darśanam
āvyavahārikaparīkṣādvikalpo na pravartate**

661 Apparition is an end-process of the phenomenal world; disappearance is the effect no longer seen. Understanding this “now you see it, now you don’t” puts a stop to discrimination.

**662 nityamanityaṃ kṛtakamakṛtakam parāparam
evamādyāni sarvāṇi (tal) lokāyatanaṃ bhavet**

662 Enduring, transient; created, eternal; this world, the world to come — all such ideas are materialistic.

**663 devāsuramanuṣyāśca tiryakpretayamālayāḥ
gatayaḥ ṣaṭ samākhyātā yatra jāyanti dehinaḥ**

663 Gods, titans, humans, animals, restless spirits and the underworld — thus we list the six states of being for sentient life.

**664 hīnautkrṣṭamadhyena karmaṇā teṣu jāyate
saramkṣya kuśālān sarvān viśeṣo mokṣa eva vā**

664 One is born according to karma in these states — lower, higher, or middling — or, by guarding all that is good, into an exclusive liberation.

**665 kṣaṇe kṣaṇe tvayā yanmaraṇaṃ upapattiṃ ca
deśyate bhikṣuvargasya abhiprāyaṃ vadāhi me**

665 The community of monks is taught by you there is birth and death moment by moment. Tell me what this means.

**666 rūpādrūpāntaraṃ yadvaccittaṃ saṃbhūya bhajyate
tasmāddeśemi śiṣyāṇāṃ kṣaṇajanmaparamparāṃ**

666 As one form transitions into another, so thought arises then dissolves, hence I tell my disciples about the continuous stream of moment-by-moment birthing.

**667 rūpe rūpe vikalpasya saṃbhavo vibhavastathā
vikalpo hi bhavejjanturvikalpo 'nyo na vidyate**

667 So in this way discrimination rises up then disappears with every form. Wherever there are progeny, there is discrimination; without it no progeny are found.

**668 kṣaṇe kṣaṇe yanna yuktamidampratyayabhāṣitam
rūpagrāhavinirmuktaṃ na janma na ca bhajyate**

668 The momentary interruptions in the stream we call causation, but when we are free from such ideas about form, there is no arising or passing away.

**669 pratyayāḥ pratyayotpannā avidyātathatādayaḥ
dharmadvayena vartante advayā tathatā bhavet**

669 When a secondary world is adhered-to, there comes about birth by causation versus no causation at all, ignorance versus the truth of suchness, and so on. Suchness is neither one or the other.

**670 pratyayāḥ pratyayotpannā yadi dharmā viśeṣitāḥ
nityādayo bhavetkāryaṃ kāraṇaṃ pratyayo bhavet**

670 With causation and no-causation things get differentiated into those which are effects such as constancy, and those which are merely causes, causing something else.

**671 nirviśiṣṭaṃ bhavettīrthyaīḥ kāryakāraṇasaṃgrahāt
vādaśta va ca buddhānāṃ tasmānnāryo mahāmune**

671 While the idea of cause and effect is clung to, there is no difference between the philosophers — this is teaching given here and by all the buddhas — and such are not the wise, O You Wise One.

**672 śarīre vyāmamātre ca lokaṃ vai lokasamudayaṃ
nirodhagāminī pratipaddeśayāmi jinaurasān**

672 Within the body, of two arms' length, there's a whole world. How it comes about, and the way to bring it to an end is what I teach to the Victor's heirs.

**673 svabhāvatrayagrāheṇa grāhyagrāhavidrṣṭayaḥ
lokyalokottarān dharmān vikalpenti prthagjanāḥ**

673 When the three essential natures are clung-to, that which is grasped and that which does the grasping show up, and simple folk discriminate stuff, worldly and supernatural.

**674 ataḥ svabhāvagrahaṇaṃ kriyate pūrvapakṣayā
nivārārthaṃ tu dr̥ṣṭinām svabhāvaṃ na vikalpayet**

674 From this relative viewpoint the idea of things-in-being is sustained, but if a lop-sided outlook is to be fended off, things-in-being should not be discriminated.

**675 chidradoṣāṇa niyamo na vā cittaṃ pravartate
pravṛttidvayagrāheṇa advayā tathatā bhavet**

675 When the faulty and defective are pursued, right thinking is not maintained nor is the mind working properly. This is due to a dual outlook arising; suchness is non-duality.

**676 ajñāna tṛṣṇā karma ca vijñānādyā ayonijāḥ
anavasthākṛtakatvaṃ ca na kṛtvā jāyate bhavaḥ**

676 If one were to suppose that ignorance, desire and karma preceded all the consciousnesses, this would be wrong; it's the fault of not envisioning the true end. If this error is made, the coming-into-being of the world is impossible.

**677 caturvidhaśca pradhvaṃso bhāvānām kathyate
'budhaiḥ dvidhāvṛttervikalpasya bhāvābhāvo na vidyate
cātuṣkoṭikanirmuktaṃ darśanadvayavarjitam**

677 The unenlightened say that the destruction of things occurs in four ways. But being and non-being, the two ways in which discrimination rises, aren't actually there. With dualism abandoned, one is freed from the fourfold proposition.

**678 dvidhāvṛttivikalpaḥ syāddr̥ṣṭvā nābhipravartate
anutpanneṣu bhāveṣu buddhervyutthānabhāvataḥ**

678 Dualistic discrimination may occur, but after it's seen it won't rise again, since there is a discernment of things unoriginated. But where things are born, it's because of discrimination. Let there be no discrimination.

**679 utpanneṣvapi bhāveṣu tatkalpatvānna kalpayet
yuktiṃ vadāhi me nātha dvidhādṛṣṭinivāraṇāt**

679 So I, your leader, will tell you the argument that excludes dualistic notions so that I and others should not cling to being and non-being,

**680 yathāhamanye ca sadā nāstyasti na viśaṃkaret
tīrthavādaśaṃsrṣṭāḥ śrāvakairjinavarjitāḥ
jinābhisamayacaryāṃ ca jinaputrāvināśataḥ**

680 and steer clear of the philosophers' speculations, and even from the listeners and pratyekabuddhas, being victorious as the Victor's heirs and not losing the Victor's realisation and practice.

**681 vimokṣahetvahuścāpyanutpādaikalakṣaṇaḥ
paryāyairmohayantyetaṃ varjanīyāṃ sadā budhaiḥ**

681 Liberation from cause and no-cause and not being born are both the same thing, but the terms cause confusion. The wise go beyond them.

**682 meghābhrakūṭendradhanuḥprakāśā
marīcikeśoṇḍukamāyatulyāḥ bhāvā hi sarve
svavikalpasambhavāstīrthyā vikalpenti jagatsvakāraṇaiḥ**

682 Like a cloud, a mist, a rainbow, a mirage, closed-eye patterns, maya and so on all things are born from subjective discrimination, yet philosophers discriminate the world as born by self-genesis.

**683 anutpādaśca tathatā bhūtakoṭīśca śūnyatā rūpasya
nāmānyetāni abhāvaṃ na vikalpayet**

683 Something not born, suchness, the limit of the real, emptiness — these are all ways of naming form, but do not imagine it to mean a nothing.

**684 hastaḥ karo yathā loke indraḥ śakraḥ puraṇḍarah
tathā hi sarvabhāvānāmabhāvaṃ na vikalpayet**

684 In the world a hand can be a mailed fist, and a lord can be a destroyer of towers. Thus one should not imagine what is as a mere nothing.

**685 rūpācca sūnyatā nānyā anutpādaṃ tathaiva ca na
kalpayedananyatvāddrṣtidoṣaḥ prasajyate**

685 Form is none other than emptiness, and is no-birth also. One should not see all these as different, otherwise faulty views will result.

**686 saṃkalpaśca vikalpaśca vastulakṣaṇasaṃgrahāt
dīrghahrasvādimāṇḍalyaṃ parikalpasya saṃgrahāt**

686 Overall discrimination and discrimination of specifics comes from a clutching at objective appearance. It's because of this imagination that there is long and short, square and round — and so on.

**687 saṃkalpo hi bhaviccittaṃ parikalpo manastathā
vikalpo manavijñānaṃ lakṣyalakṣaṇavarjitam**

687 Overall discrimination belongs to the mind, discrimination of specifics to sensory processing, and imagination to the intellect, but there are no real properties to delineate.

**688 yacca tīrthyairanutpādo yacca mannayadrṣṭibhiḥ
kalpyate nirviśiṣṭo 'yaṃ drṣṭidoṣaḥ prasajyate**

688 What the philosophers regard as unborn is my teaching erroneously understood and supposed by them to be indistinguishable, but this presents a faulty proposition.

689 prayojanamanutpādamanutpādārthameva ca ye vai jānanti yuktijñāste 'bhibudhyanti manmayam

689 Those who have ascertained how to reason properly about what no-birth means and how it should be applied may be said to have comprehended what it is that I teach.

690 prayojanam dr̥ṣṭisaṃkocamanutpādamālayam arthadvayaparijñānādanutpādam vadāmyaham

690 In order to counter philosophical theories, no-birth is used with the meaning of not having any real situation, so my own teaching of no-birth is from a knowledge of dualistic thinking.

691 bhāvā vidyantanutpannā na vā brūhi mahāmune ahetuvādo 'nutpādo pravṛttistīrthadarśanam

691 Tell me, O Wise One — are all things to be seen as unborn or not? The opinion of things coming into being without cause, unborn, is what the philosophers tend to hold.

692 ahetuvādo 'nutpādo vaiṣamyatīrthadarśanam astināstivīnirmuktaṃ cittamātraṃ vadāmyaham

692 Birth and no-birth, which give rise to various philosophical theories, should be discarded. I teach mind-only, removed from what is and what isn't.

693 utpādamanutpādam varjayeddr̥ṣṭīhetukam ahetuvāde 'nutpāde utpāde kāraṇāśrayaḥ

693 No-birth and no-cause should be rejected as being a view about causes; no-birth is seen in this teaching as a cause of causelessness.

**694 anābhogakriyā nāsti kriyā ceddr̥ṣṭisaṃkaraḥ
upāyapranidhānādyairdṛṣṭimeva vadāhi me
asattvātsarvadharmāṇāṃ maṇḍalaṃ jāyate katham**

694 Effortless deeds come out of nothingness, whereas ordinary actions are bound up with motives. Tell me what outlook gives rise to skilful means and to vows. How does the holy company come about when phenomena do not exist?

**695 grāhyagrāhakavisam̐yogānna pravṛttiṃ nirvṛtiḥ
bhāvādbhāvāntaraṃ dṛṣṭiṃ cittaṃ vai tatsamutthitam**

695 There is neither activism nor quietude when the grasped and the grasper are set aside, but as we become enamoured with our views the mind is born into one or other mode of existence.

**696 anutpādaśca dharmāṇāṃ kathametadvadāhi me
sattvāścennāvabudhyante ata etatprakāśyate**

696 Things are called unborn. Tell me: how can this be? People don't get it, so it needs to be explained.

**697 pūrvottaravirodhaṃ ca sarvaṃ bhāṣya mahāmune
tīrthadoṣavinirmuktaṃ viṣamāhetuvarjitaṃ**

697 Explain, O Wise One, all the paradoxes about origins and outcomes, so as to avoid the mistakes of the philosophers and be free from a distorted view of causation.

**698 apravṛtirnivṛttiśca brūhi me vādināṃvara
astināstivinirmuktaṃ phalahetvavināśakam**

698 Tell me, O Eloquent One, about origin and termination without reference to being and non-being and without denying cause and effect.

**699 bhūmikramānusaṃdhiśca brūhi me dharmalakṣaṇam
dvayāntapatito loko dṛṣṭibhirvyākulīkṛtaḥ**

699 O you of pure vision, tell me the rationale of the grades of progression, because the world values dualism and is muddled by arguments.

**700 anutpādā utpādādyaiḥ śamaheturna budhyate
maṇḍalaṃ hi na me kiṃcinna ca deśemi dharmatām**

700 Because of questions about birth, no-birth and so on, what brings about serenity goes unrecognised. I have no interest in a school of thought, nor do I expatiate on the nature of reality.

**701 dvaye sati hi doṣaḥ syāddvayaṃ buddhairviśodhitam
śūnyāśca kṣaṇikā bhāvā niḥsvabhāvā hyajātikāḥ**

701 Where dualism persists, there is error. The buddhas are free of duality, because all things are empty and in the moment, without inherent nature and never really born.

**702 kudṛṣṭivādasamchannaiḥ kalpyante na tathāgataiḥ
pravṛttiṃ ca nivṛttiṃ ca vikalpasya vadāhi me**

702 Discrimination of them is perpetrated by those who are swamped by errant views and speculation, but not by the tathagatas. Speak to me about the rise and fall of discrimination.

**703 yathā yena prakāreṇa jāyate viśayo mukham
varṇapuṣkalasaṃyogātprapañcaiḥ samudānitam**

703 Heaped up by misled thought, there are numerous permutations of appearances bringing in an area of reality duly classified.

**704 rūpaṃ dr̥ṣṭvā bahirdhā vai vikalpaḥ saṃpravartate
tasyaiva hi pariññānādyathābhūtārthadarśanāt
āryagotrānukūlaṃ ca cittaṃ nābhipravartate**

704 Discrimination is initiated by seeing form as external. When that is understood and the nature of things is seen as it really is in accordance with the way of the wise, such mentation does not persist.

**705 pratyākhyāya tu bhūtāni bhāvotpattirna vidyate
bhūtākāraṃ sadā cittamanutpannaṃ vibhāvayet**

705 A spirit of things being ruled out, there is no birth of being. The spirit of things as it shows up is always in the mind; by that we understand what no-birth means.

**706 mā vikalpaṃ vikalpetha nirvikalpā hi paṇḍitāḥ
vikalpaṃ vikalpayamaṣṭasya dvayameva na nirvṛtiḥ**

706 Do not dream up discrimination; the wise are free from such imaginings. When discrimination is pursued, dualism goes on, not leading to nirvana.

**707 anutpādapratijñasya māyā ca dr̥śyate nayaḥ
māyānirhetusaṃbhūtaṃ hānisiddhāntalakṣaṇam**

707 By asserting no-birth, maya is exposed and dissipated. When maya is made to come about from no-causation it undermines the truth of the assertion.

**708 bimbavaddr̥śyate cittamanādimatibhāvitam
arthākāraṃ na cārtho 'sti yathābhūtaṃ vibhāvayet**

708 The mind should be seen as reflecting images which have come forth in time untold. They look like reality but they are not real; one should realise them as they really are.

**709 yathā hi darpaṇe rūpamekatvānyatvavarjitam dr̥śyate
na ca tannāsti tathā cotpādalakṣaṇam**

709 Like a reflection in a mirror appearing not quite the same nor not entirely different, but not not-there, that's how birth is.

710 gandharvamāyādi yathā hetupratyayalakṣaṇāḥ tathā hi sarvabhāvānāṃ sambhavo na hyasambhavaḥ

710 Like the Gandharvas' city, or maya or whatever comes about through causes and conditions, so the genesis of things is in a sense not a no-birth.

711 vikalpaḥ puruṣākāro dvidhāvṛttyā pravartate ātmadharmopacāraiśca na ca bālairvibhāvayate

711 A dualistic discrimination of people and phenomena functions in general usage, but the ignorant don't realise this so they cling to a self and individual things.

712 vipulapratyayādhīnaḥ śrāvako 'pi hyarhamstathā svabalādhīnaṃ jinādhīnaṃ pañcamam śrāvakaṃ nayet

712 The five who listen are: the hearers, those who cling to ideas about causation, the arhats, those who rely only on their own power, and those who depend on the Victor.

713 kālāntaram ca pradhvastam paramārthetaretaram caturvidhamanityatvam bālāḥ kalpentyakovidāḥ

713 The ignorant, with low intelligence, imagine four factors to be involved with the idea of impermanence: an interruption in time, annihilation, transcendence, and co-dependence.

714 dvayāntapatitā bālā guṇāṇuprakṛtikāraṇaiḥ mokṣopāyaṃ na jānanti sadasatpakṣasamgrahāt

714 Addicted to a dual perception the ignorant cling to properties, atoms, fundamental matter and primordial cause, failing to appreciate, through their adherence to being and to non-being, how liberation comes about.

**715 aṅgulyagram yathā bālaiscandram gr̥ṇṇanti durmatih
tathā hyakṣarasamśaktāstattvaṃ nāventi māmakam**

715 Just as a fool can not see beyond a finger pointing at the moon, so those fixated on the letter can not see my truth.

**716 vilakṣaṇāni bhūtāni rūpabhāvapravartakā bhūtānāṃ
saṃniveśo 'yaṃ na bhūtairbhautikaṃ kṛtam**

716 Fundamental elementals have different qualities. How can they bring about a world of things? Elementals are founded as they are; they do not make anything beyond themselves.

**717 agninā dahyate rūpamabdhātuḥ kledanātmakaḥ
vāyunā kīryate rūpaṃ kathaṃ bhūtaiḥ pravartate**

717 Fire burns things, wet water dampens them, things are scattered by the wind. How can such things be made by elementals?

**718 rūpaṃ skandhaśca vijñānaṃ dvayametanna
pañcakam paryāyabhedaṃ skandhānāṃ śatadhā
deśayāmyaham**

718 There are really only two skandhas — the form-skandha and the mind-skandha — and not in fact five. The individual names for each of the skandhas I have talked about in a hundred different ways.

**719 cittacaittasya bhedena vartamānaṃ pravartate
vyatibhinnāni rūpāṇi cittaṃ rūpaṃ na bhautikam**

719 This present world comes about by the separation of mentation from the mind's own components. Forms are inseparably bound up together; things are made by mind and not by elementals.

**720 nīlādyapekṣaṇaṃ śvetaṃ śvetaṃ nīlaṃ hyapekṣaṇaṃ
kāryakāraṇamutpādyā śūnyatā asti nāsti ca**

720 Blue is blue in relation to white, and white the same in relation to blue; so they are the cause and effect of each other. Likewise emptiness is and is not.

**721 sādhanam sādhakam sādhyam śītoṣṇe
lakṣyalakṣaṇam evamādyāni sarvāṇi tārīkairna
prasādhitāḥ**

721 Effect, effector and effected; cold then heat; modified and modifying — the like of these can not be elucidated by theories.

**722 cittam manaśca śaḍvānyavijñānānyātmasaṃyutā
ekatvānyatvarahitā ālayo 'yaṃ pravartate**

722 The mind, intellect and sensory processors are by nature neither identical or unrelated; they derive from the alayavijnana.

**723 sāmṁkhyā vaiśeṣikā nagnāstārīkā īśvaroditāḥ
sadasatpakṣapatitā viviktārthavivarjitāḥ**

723 The Samkhya, Vaisheshika, the naked mendicants, the brahmins, the devotees of Shiva, idolising notions based on real and unreal, are poor in understanding of true retreat.

**724 saṃsthānākṛtviśeṣo bhūtānāṃ nāsti bhautikam
tīrthyā vadanti janma bhūtānāṃ bhautikasya ca**

724 The variety in aspect and shape is not produced by the elementals themselves, even though philosophers say it derives from the elementals and from matter.

**725 anutpannā yato ye 'nye tīrthyāḥ kalpanti kāraṇaiḥ
na ca budhyanti mohena sadasatpakṣamāśritāḥ**

725 While philosophers imagine causes for what is unborn, they do not understand because of their delusion based on the categories of existent or non-existent.

**726 cittena saha saṃyuktaṃ viśaṃyuktaṃ manāḍibhiḥ
viśuddhalakṣaṇaṃ sattvaṃ jñānena saha tiṣṭhati**

726 Essential truth is distinguished by purity. While it is of the mind, abiding with knowledge, it has no part with mental function.

**727 karma yacca bhavedrūpaṃ skandhaviśayaahetukāḥ
sattvāśca nirupādānā ārūpye nāvatiṣṭhati**

727 Action brings about form, and is the cause of the skandhas and the world of things. Those who exist without attachment do not even dwell in a world of form-lessness.

**728 nairātmyaṃ sattvavāditvaṃ sattvābhāvātprasajyate
nairātmyavādinō cchedo vijñānasyāpyasaṃbhavaḥ**

728 The absence of self as a reality would be a logical consequence of people being non-existent; those who advocate this kind of no-self are destroyers, countenancing even the shutting-down of consciousness.

**729 catvāraḥ sthitastasya rūpābhāvātkathaṃ bhavet
adhyātmabāhyābhāvādvijñānaṃ na pravartate**

729 A square is a square — how could it be so, if there were no form? Where there is nothing, inwardly or outwardly, there is no consciousness.

**730 antarābhavikāḥ skandhāḥ yathaivecchanti tārikikāḥ
tathārūpyopapannasya bhavo 'rūpo na cāsti kim**

730 Speculative thinkers picture skandhas as in a middle state. Does the existence of one who has entered in on a formless state have no form? Or is there some state else?

**731 aprayatnena mokṣaḥ syātsattvavijñānayorvinā
tīrthyavādo na saṃdeho na ca budhyanti tārīkākāḥ**

731 Liberation would be easy if there were nothing existent and no consciousness. Such could well be in a philosopher's theory, but the theorists don't understand.

**732 rūpaṃ ca vidyate tatra ārūpye nāsti darśanam
tadabhāvo na siddhānto na yānaṃ na ca yāyinaṃ**

732 Though form is to be found, in a world of formlessness it wouldn't be seen. This kind of absence is not the truth: it's neither the vehicle nor what drives it.

**733 indriyaiḥ saha saṃyuktaṃ vijñānaṃ vāsanodbhavam
aṣṭavidhaikadeśaṃ hi kṣaṇe kāle na grhṇanti**

733 Consciousness arising from habit-energy is one with the senses. There are eight kinds at work; they each do not solely at once apprehend the field of perception.

**734 na pravartati yadā rūpaṃ indriyā na ca indriyaiḥ ato
hi deśeti bhagavān kṣaṇikā indriyādayaḥ**

734 When form does not occur, neither does sensory processing, and so the Blessed One teaches that sensory perception occurs in a passing moment.

**735 anirdhārya kathaṃ rūpaṃ vijñānaṃ saṃpravartsyate
apavṛttaṃ kathaṃ jñānaṃ saṃsāraṃ janayiṣyati**

735 How can form bring about perception without itself really being there? How could the passing form of samsara occur without perception first arising?

**736 utpattyanantaram bhaṅgaṃ na deśenti vināyakāḥ
nairantaryaṃ na bhāvānāṃ vikalpaspaṇḍite gatau**

736 The guides do not teach that things dissolve just as soon as they arise, nor do they teach their un-interruptedness. With discrimination in motion, various paths are laid.

737 indriyā indriyārthāśca mūḍhānām na tu paṇḍitāḥ bālā grhṇanti nāmena āryā vai arthakovidāḥ

737 The senses and the things perceived convey no wisdom to the stupid. The ignorant clutch at names, but the wise ascertain meaning.

738 śaṣṭhaṃ hi nirupādānaḥ sopādāno na grhyate anirdhāryaṃ vadantyāryāṃ astidoṣairvivarjitāḥ

738 The faculty of transcendence is not to be apprehended by appropriation or by non-appropriation. Those exempt from the flaw of being are not committed to a fixed idea.

739 śāśvatocchedabhītāśca tārīkā jñānavarjitāḥ saṃskṛtāsaṃskṛtātmānaṃ na viśeṣanti bālīśāḥ

739 Theorisers without insight are perturbed by everlastingness and annihilation. And the ignorant are not able to differentiate things created, things uncreated and the essence of each.

740 ekatve vidyate dānamanyatve cāpi vidyate cittena saha caikatvamanyatvaṃ vai manādibhiḥ

740 Is it all in the mind or beyond what we perceive? Is all that we're attached to in one or the other?

741 nirdhāryate yadā dānaṃ cittaṃ caittābhiśabditam upādānātkathaṃ tatra ekatvenānvadhāryate

741 If attachment is identified and attributed to the mind and all its faculties, how can the source of that attachment be identified by that same one?

**742 sopādānopalabdhiśca karmajanmakriyādibhiḥ
agnivatsādhayiṣyanti sadṛśāsadrśairnaryaiḥ**

742 Attachment is a conflagration that overtakes like and unlike in heredity, birth, achievement and fate.

**743 yathā hi agniryugapaddahyate dāhyadāhakau
sopādānastathā hyātmā tārīkaiḥ kiṃ na gṛhyate**

743 As when a conflagration rages in the fire itself and in the things burning, so is attachment within an ego. Why don't the thinkers get it?

**744 utpādādvāpyanutpādāccittaṃ vai bhāsvaram sadā
drṣṭāntaṃ kiṃ na kurvanti tārīkā ātmasādhakāḥ**

744 Whether there is birth or no birth, the mind is alight all of the time. What lit-up entity will the theorists draw out from this to prove their notion of an ego-soul?

**745 vijñānagahvare mūḍhāstārīkā nayavarjitāḥ itastataḥ
pradhāvanti ātmavādacikīrṣayā**

745 Theorisers without a means of guidance are lost in the wilderness of mentation, wandering about seeking to establish an ego-soul.

**746 pratyātmagatigamyāśca ātmā vai śuddhilakṣaṇam
garbhastathāgatasyāsau tārīkāṇāmagocaraḥ**

746 The purified self is none other than inner realisation. This is the tathagatagarbha, outside the domain of the theorists.

**747 upādānaupādātrorvibhāgaskandhayostath lakṣaṇam
yadi jānāti jñānaṃ saṃjāyate nayam**

747 When the character of the attached-to and attachment itself are comprehended by seeing through the skandhas, knowledge of the basics comes about.

**748 ālayaṃ garbhasaṃsthānaṃ mataṃ tīrthyānuvarṇitam
ātmanā saha saṃyuktaṃ na ca dharmāḥ prakīrtitāḥ**

748 The alayavijnana where the tathagatagarbha is situated is declared by the theorists to be mind bound up with self, but this is not sanctioned doctrine.

**749 eteṣāṃ pravibhāgena vimokṣaḥ satyadarśanam
bhāvānāṃ darśyaheyānāṃ kleśānāṃ syādvīśodhanam**

749 By understanding this there is liberation and insight into truth, and cleansing from the cravings which are cleared away by contemplation and knowledge.

**750 prakṛtiprabhāsvaraṃ cittaṃ garbhaṃ tāthāgataṃ
śubham upādānaṃ hi sattvasya antānantavivarjitam**

750 The primordial mind is luminous, the tathagatagarbha pristine. Though people may clutch at it, it is free of definition or being undefined.

**751 kāntiryathā suvarṇasya jātarūpaṃ ca śarkaram
parikarmaṇa paśyanti sattvaṃ skandhālayaistathā**

751 Just as the radiant beauty of gold is seen by clearing away gravel, so it is with the storehouse consciousness among the skandhas of a being.

**752 na pudgalo na ca skandhā buddho jñānamanāsravam
sadāśāntiṃ vibhāvitvā gacchāmi śaraṇaṃ hyaham**

752 The Buddha is not a soul nor do the skandhas form one. Insight has no selfish momentum. With eternal composure clearly in view I go for refuge.

**753 prakṛtiprabhāsvaraṃ cittamupakleśairmanādibhiḥ
ātmanā saha saṃyuktaṃ deśeti vadaṭāṃvaraḥ**

753 The Superlative Teacher teaches that the mind is ultimately pure whereas the intellect is bundled up with the passions derived as from an ego-soul.

**754 prakṛtiprabhāsvaraṃ cittaṃ manādyastasya vai paraḥ
tairācitāni karmāṇi yataḥ kliśyanti tāvubhau**

754 The mind is ultimately pure, but the intellect and so on are other than that. The kinds of karma accumulated by them are impurities giving rise to dualism.

**755 āgantukairānādyaiśca kleśairātmā prabhāsvaraḥ
saṃkliśyate upetaśca vastravatpariśudhyate**

755 The pure mind-self has been defiled by alien passions from time immemorial, and such accretions need to be cleaned away as from a garment.

**756 malābhāvādyathā vastraṃ hemaṃ vā doṣavarjitam
tiṣṭhanti na ca naśyante ātmā doṣaistathā vinā**

756 Just as a garment cleansed from filth, or gold from impurities, are not destroyed but remain as they were, so is the mind-soul freed from its sins.

**757 vīṇāśaṅkhe 'tha bheryāṃ ca mādhyasvarasāmpadā
mṛgayeddhyakovidāḥ kaścittathā skandheṣu pudgalam**

757 As an unintelligent person might imagine a sweet melody to be inside a lute, a conch-shell or a kettle-drum, so an ego-soul is sought out as in the midst of the skandhas.

**758 nidhayo maṇayaścāpi pṛthivyāmudakaṃ tathā
vidyamānā na dṛśyanti tathā skandheṣu pudgalam**

758 As jewels in a mine or water under ground, though they can not be seen, so an ego-soul is surmised as among the skandhas.

**759 cittacaittakalāpāmśca svaguṇāṃ skandhasaṃyutāṃ
akovidā na gr̥hṇanti tathā skandheṣu pudgalaṃ**

759 As the unintelligent can not apprehend the bundle of a mind and its various processes together with the functions emerging from the skandhas, so they can not see the soul as in those same skandhas.

**760 yathā hi garbho garbhīṇyāṃ vidyate na ca dr̥śyate
ātma hi tadvatskandheṣu ayuktijño na paśyati**

760 Just as a womb is not visible to the woman who owns it, so to those without wisdom the ego-soul is not apprehended as among the skandhas.

**761 auṣadhīnāṃ yathā sāramagniṃ vā indhanairiyathā na
paśyanti ayuktijñāstathā skandheṣu pudgalaṃ**

761 Like the potency of a medicinal herb, or like the fire within a fuel, those without wisdom can not see an ego-soul as within the skandhas.

**762 anityatāṃ sarvabhāveṣu śūnyatāṃ ca yathābudhāḥ
vidyamānāṃ na paśyanti tathā skandheṣu pudgalaṃ**

762 As they try to search out the transitoriness and emptiness of all things, the unenlightened can not see them; likewise the ego-soul as within the skandhas.

**763 bhūmayo vaśitābhijñā abhiṣekaṃ ca uttaram
samādhayo viśeṣāśca asatyātmani nāsti vai**

763 There being no authentic ego-soul, there are no stages, no self-mastery, no extraordinary powers, no highest ordination, and no extra-special trances.

**764 vaināśiko yadā gatvā brūyādyadyasti deśyatāṃ sa
vaktavyo bhavedvijñāḥ svavikalpaṃ pradarśaya**

764 If a sceptic should turn up and say, “If there is a soul, show it to me,” that wise guy should be told: “Show to me your own discrimination.”

**765 nairātmyavādino 'bhāṣyā bhikṣukarmāṇi varjaya
bādhakā buddhadharmāṇaṃ sadasatpakṣadr̥ṣṭayaḥ**

765 Those who preach self non-being undermine Buddhist doctrine, since they are imbued with a dualistic view of being and non-being. They should be cast out of the sacred assembly and not be engaged with in dispute.

**766 tīrthadoṣairvinirmuktaṃ nairātmyavanadāhakam
jāvalatyātmavādo 'yaṃ yugāntāgnirivotthitaḥ**

766 The ego-soul teaching truly understood flares brightly like a final conflagration consuming the errors of the philosophers and burning up the wilderness of self non-being.

**767 khaṇḍekṣuśarkaramadhvādidadhitilaghr̥tādiṣu
svarasam̐ vidyate teṣu anāsvādyam̐ na gr̥hyate**

767 Molasses, sugar-cane, sugar and honey; yogurt, sesame oil and ghee; each kind has its own taste, but only tasting shows what kind it is.

**768 pañcadhā gr̥hyamāṇaśca ātmā skandhasamucchraye
na ca paśyantyavidvāṃso vidvān dr̥ṣṭvā vimucyate**

768 Trying to search for a soul apprehended five ways in a heap of skandhas, the unintelligent fail to perceive it. Those who know how it's to be perceived are emancipated.

**769 vidyādibhiśca dr̥ṣṭāntaiścittaṃ naivāvadhāryate yatra
yasmādyadarthaṃ ca samūhaṃ nāvadhāryate**

769 The mind can not be precisely outlined, even when pictured by science and so on; its workings can not be accurately delineated.

**770 vilakṣaṇā hi vai dharmāścittamekaṃ na gr̥hyate
aheturapravṛttiśca tār̥kikāṇāṃ prasajyate**

770 Things are seen individually, but the mind as a unity is not seen the same way. Theorisers make the mistake of seeing it as without cause and not subject to process.

**771 cittānupaśyī ca yogī cittaṃ citte na paśyati paśyako
dṛśyanirjāto dṛśyaṃ kiṃ hetusaṃbhavam**

771 When the yogi reflects on mind itself, he does not see mind as mind; his insight comes from seeing it as something perceived, and what gives rise to that perception.

**772 kātyāyanasya gotro 'haṃ śuddhāvāsādviniḥsṛtaḥ
deśemi dharmāṃ sattvānāṃ nirvāṇapuragāminam**

772 As for me — my family are the Katyayana having come according to the Suddhavasas. I teach the dharma in order to guide sentient beings to nirvana's safe haven.

**773 paurāṇikamidaṃ vartma ahaṃ te ca tathāgatāḥ
tribhiḥ sahasraiḥ sūtrāṇāṃ nirvāṇamatyadeśayan**

773 In its venerable course the meaning of nirvana has been made accessible by the tathagatas in three thousand sutras, and by me.

**774 kāmādhātāu tathārūpye na vai buddho vibudhyate
rūpadhātvakaniṣṭheṣu vītarāgeṣu budhyate**

774 It is neither in this realm of craving, nor in a formless realm, that buddhahood is achieved, but it is in Akanishtha within this world of form with desire removed that one is awakened to buddhahood.

**775 na bandhaheturviṣayā heturviṣayabandhanam
jñānabadhyāni kleśāni asidhāravrato hyayam**

775 Objects themselves are not the cause of bondage — the cause is bound up with the objective world. Cravings are destroyed by insight, with self-control being the blade of the sword.

**776 asatyātmani mājādyā dharmā nāstyasti vai katham
bālānāṃ khyāti tathatā katham nāsti nirātmikā**

776 If there were no self, how could maya and so on be (or not)? If suchness were to show itself to the ignorant, no-self would then be non-existent.

**777 kṛtakākṛtakatvāddhi nāsti hetuḥ pravartakaḥ
anutpannamidaṃ sarvaṃ na ca bālairvibhāvyate**

777 Things do not come about because of what's done or not done. Everything is unborn, but that's not seen by the ignorant.

**778 kāraṇāni anutpannā kṛtakāḥ pratyayāśca te
dvāvapyetau na janakau kāraṇaiḥ kalpyate katham**

778 Agents of creation are unborn. Both the things created and the conditions which bring them about are unborn. Why continue to discriminate things making up creation?

**779 prākpaścādyugapaccāpi hetuṃ varṇenti tārīkikāḥ
prakāśaghaṭaśiṣyādyairbhāvānāṃ janma kathyate**

779 The theorists describe a cause in terms of what comes before, what comes after, and what's in the instant. The outcome is spoken of in terms of a specific lamp, jug, student and so on.

**780 nābhisamṣkārikairbuddhā lakṣaṇairlakṣaṇānvitāḥ
cakravartiguṇā hyete naite buddhaprabhāṣitāḥ**

780 The buddhas, however, do not come about within the usual order of things, but are marked out as such. They are turners of the wheel and are not so named because of any other usual characteristic.

**781 buddhānāṃ lakṣaṇaṃ jñānaṃ dṛṣṭidoṣairvivarjitam
pratyātmadrṣṭigatikaṃ sarvadoṣavighātakam**

781 The buddhas are characterised by a knowledge free of the defects of mere thought. It's an insight gained by inner realisation extinguishing error.

**782 badhirāndhakāṇāmūkānāṃ vṛddhānāṃ vairavṛttinām
bālānāṃ ca viśeṣeṇa brahmacāryaṃ na vidyate**

782 The life of the vedic ashram is not open to the deaf, the blind, the visually impaired, the dumb, the decrepit, the juvenile or the antagonistic.

**783 āvṛtairvyañjanairdivyairlakṣaṇaiścakravartināḥ
vyañjitaiḥ pravrajantyeke na cānye ca pravādināḥ**

783 Kings are marked as so by the divine and other characteristics which may not be seen. They may become visible (so they say) exclusively in the ascetics.

**784 vyāsaḥ kaṇādaḥ ṛṣabhaḥ kapilaḥ śākyanāyakaḥ
nirvṛte mama paścāttu bhaviṣyantyevamādayaḥ**

784 After the principal Shakya has gone there will follow Vyasa, Kanada, Rishabha, Kapila and others.

**785 mayi nirvṛte varṣaśate vyāso vai bhāratastathā
pāṇḍavāḥ kauravā rāmaḥ paścānmaurī bhaviṣyati**

785 Then when I have been gone for a hundred years, there will be Vyasa Bharata, the Pandavas, the Kauravas, Rama, and then the Mauryas

**786 mauryā nandāśca guptāśca tato mlecchā
nṛpādhamāḥ mlecchānte śastrasaṃkṣobhaḥ śastrānte ca
kaliryugaḥ kaliyugānte lokaśca saddharmo hi na
bhāvitah**

786 — the Mauryas, the Nandas, the Guptas, then the foreigners, bad overlords; and after the foreigners the clash of arms, and then an age of decadence. And after this time of violent vice, the writ of truth will no longer run in the world.

**787 evamādyānyaṭītāni cakravadbhramate jagat
vahnyādityasamāyogātkāmadhāturvidīryate**

787 After these ages have run their course the world will turn in chaos like a wheel. With the sun become a blaze the world of desire will be consumed.

**788 punaḥ saṃsthāsyate divyaṃ tasmimllokaḥ
pravartsyate cātuṃ rvarṇā nṛpendrāśca ṛṣayo
dharmameva ca**

788 The heavens will again be restored and under them the world will rise again with the four castes, with kings, with sages and religion.

**789 vedāśca yajñaṃ dānaṃ ca dharmasthā vartsyate
punaḥ ākhyāyiketi hāsādyairgadyacūrṇikavārtikai evaṃ
mayā śrutādibhyo loko vai vibhramiṣyati**

789 The Vedas, worship, charity will continue again, and the dharma revive, but with chronicles, legends, prose accounts, commentaries, glosses and hearsay the world will slip again into perplexity.

**790 suraktākoṭitaṃ kṛtvā upariṣṭādvivarnaṇayet
nīlakardamagomayaiḥ paṭaṃ vai saṃpracitrayet
sarvavāsairvicitrāṅgaśtīrthyaliṅgavivarjitah**

790 Preparing a textile of right colour, clean it through and through, then have the cloth dyed with indigo, cardamom and cow-dung making it unremarkable in colour, so that the body is draped in robes that look different from those of some leader of a sect.

**791 śāsanaṃ deśayed yogī buddhānāmeṣa vai dhvajāḥ
vastrapūtaṃ jalaṃ peyaṃ kaṭisūtraṃ ca dhārayet
upapadyamānaṃ kālena bhaikṣyaṃ vā nīcavarjitam**

791 Let the yogi teach — it's the mark of the enlightened. Let him drink water filtered through a cloth, and be girded at the waist. Let him go begging at a decorous time and steer clear of anything unclean.

**792 divyaṃ saṃjāyate svargāddvau cānyau
mānuṣodbhavau ratnalakṣaṇasaṃpanno
devajanmajageśvaraḥ**

792 Born in a heaven filled with light, one will appear as two others in the human world: jewel-adorned he will be born as a god, and then as a ruler of men.

**793 svargaṃ prabhuṅjate dvīpāṃścaturō dharmasāsanāḥ
bhuktvā tu suciraṃ dvīpāṃstrṣṇayā vipraṇaśyati**

793 In the abode of light he enjoyed the four worlds because the writ of the dharma ran there. But after long holding sway over the worlds, greed will bring in a retrogression

**794 kṛtayugaśca tretā ca dvāparaṃ kalinastathā ahaṃ
cānye kṛtayuge śākyasiṃhaḥ kalau yuge**

794 There was an age of gold, an age of silver, an age of doubt, then a decadent age. The Lion of the Shakyas will appear in the age of vice after myself and others in the age of gold.

**795 siddhārthaḥ śākyatanayo viṣṇurvyāso maheśvaraḥ
evamādyāni tīrthyāni nirvr̥te me bhaviṣyati**

795 Siddhartha of the Shakya family, Vishnu, Vyasa, Maheshvara — spiritual guides such as these will appear when I've passed on.

**796 evaṃ mayā śrutādibhyaḥ śākyasiṃhasya deśanā
itihāsaṃ purāvṛttaṃ vyāsasyaitadbhaviṣyati**

796 The teaching of the Lion of the Shakyas will be told in the “Thus have I heard” sutras, and that of Vyasa in the old time chronicles.

**797 viṣṇurmaheśvaraścāpi sṛṣṭitvaṃ deśayiṣyati evaṃ
me nirvr̥te paścādevamādyam bhaviṣyati**

797 Vishnu and Maheshvara will teach about the creation of the world. Such things will come about after I've passed on.

**798 mātā ca me vasumatih pitā vipraḥ prajāpatiḥ
kātyāyanasagotro 'haṃ nāmnā vai virajo jinaḥ**

798 My mother is Vasumati, my father Prajapati the sage. I belong to the Katyayana clan, and my name is Viraja the victor.

**799 campāyāṃ haṃ samutpannaḥ pitāpi ca pitāmahaḥ
somagupteti nāmnāsau somavaṃśasamudbhavaḥ**

799 I was born in Campa, as were my father and grandfather, the Somagupta, whose lineage is of the Soma.

**800 cīrṇavrataḥ pravrajitaḥ sahasraṃ deśitaṃ nayam
vyākṛtya parinirvāsyē abhiṣicya mahāmatim**

800 In obedience to my vows I shall become a wandering mendicant expounding the doctrine in a thousand ways.

Having blessed and ordained Mahamati I shall enter parinirvana.

801 matirdāsyati dharmāya dharmo dāsyati mekhale mekhalaḥ śiṣyo daurbalyātkalpānte nāśayiṣyati

801 Mahamati will hand on to Dharma, and Dharma to Mekhala, but with Mekhala being such a poor student there will be loss at the end of the age.

802 kāśyapaḥ krakucchandaśca kanakaśca vināyakaḥ ahaṃ ca virajo 'nye vai sarve te kṛtino jināḥ

802 Kasyapa, Krackucchanda, Kanaka, will be poor guides; and I Viraja and others will be victors in the golden age.

803 kṛte yuge tataḥ paścānmatirnāmena nāyakaḥ bhaviṣyati mahāvīraḥ pañcajñeyāvabodhakaḥ

803 After this golden age a guide, a great hero named Mahamati will appear, well versed in the five things to be known.

804 na dvāpare na tretāyāṃ na paścācca kalau yuge saṃbhavo lokanāthānāṃ saṃbudhyante kṛte yuge

804 The birth of world-leaders achieving buddhahood will not take place in the age of doubt, nor the silver age, nor the final age of decadence, but in this golden age.

805 ahāryā lakṣaṇāyāśca acchinnadaśakaiḥ saha moracandrasamaiścandrairuttariyaṃ vicitrayet

805 Without cutting through the design the stole may be patched together with a spot pattern in groups of ten like eyes in a peacock's tail.

**806 dvayaṅgulaṃ tryaṅgulaṃ vāpi candraṃ
candrāntaraṃ bhavet anyathā citryamānaṃ hi
lobhanīyaṃ hi bālīśān**

806 Let the spot-patches be two or three fingers wide. If the patches are put together in any other way it might provoke the ignorant to covetousness.

**807 rāgāgniṃ śamayennityaṃ snāyādvai jñānavāriṇā
trisaraṇaṃ trisaṃdhyāsu yogi kuryātprayatnataḥ**

807 Let the yogi restrain the fires of passion by bathing in the water of knowledge, and rehearse diligently three times a day the triple refuge.

**808 iṣuprastarakāṣṭhādyā utkṣepādyaiḥ samīritāḥ ekaḥ
kṣiptaḥ patatyekaḥ kuśalākuśalastathā**

808 When an arrow, stone or stick is propelled by bow or sling, one hits, another falls short. That's how it is with the good and the bad.

**809 ekaṃ ca bahudhā nāsti vailakṣaṇyānna kutracit
vāyubhā grāhakāḥ sarve kṣetravaddāyakā bhavet**

809 All things can not be the same, for then nowhere would variety be seen. Let all recipients be like the wind and all their donors be like the plains.

**810 yadyekaṃ bahudhā vai syātsarve hyakṛtakā bhavet
kṛtakasya vināśaḥ syāttārkikāṇāmayaṃ nayaḥ**

810 If all things were the same they would not have been caused. The removal of causes is what the theorists teach.

**811 dīpabījavadetatsyātsādrśyādbahudhā kutaḥ ekaṃ
hi bahudhā bhavati tārkikāṇāmayaṃ nayaḥ**

811 To shed light on the matter, they compare things to a seed. But where is the many in all of this? That all things are one is the doctrine of the theorists.

**812 na tilājjāyate mudgo na vrīhiryavahetukaḥ
godhūmadhānyajātāni ekaṃ hi bahudhā katham**

812 No beans grow from sesame seeds; rice does not bring about barley nor does wheat produce corn. How can this many be all one?

**813 pāṇiniṃ śabdanetāramakṣapādo br̥haspatiḥ
lokāyatapraṇetāro brahmā garbho bhaviṣyati**

813 Panini there will be, author of the Sabdanetri, Akshapada, Brihaspati; Pranetri will introduce materialism into the cosmic egg.

**814 kātyāyanaḥ sūtrakartā yajñavalkastathaiva ca
bhudhukajyotiṣādyāni bhaviṣyanti kalau yuge**

814 Katyayana will author a discourse, Yajnavalka likewise too; Bhudhuka will write works in astronomy; such will appear in the age of decadence.

**815 balī puṇyakṛtāllokātprajābhāgyādbhaviṣyati rakṣakaḥ
sarvadharmāṇāṃ rājā balī mahīpatiḥ**

815 Balin will appear to further good works to benefit all creatures in the world as a preserver of benign order. Become king, Balin will be a great potentate.

**816 vālmīko masurākṣaśca kauṭilya āśvalāyanaḥ
ṛṣayaśca mahābhāgā bhaviṣyanti anāgate**

816 Valmika, Masuraksha, Kautilya, and Ashvalayana, auspicious sages, will appear in the future.

**817 siddhārthaḥ śākyatanayo bhūtāntaḥ pañcacūḍakaḥ
vāgbaliratha medhāvī paścātkāle bhaviṣyati**

817 Siddhartha of the Shakyas, Bhutanta, Panchachudaka, Vagbaliratha, and Medhavi will appear in times following.

**818 ajiṇaṃ daṇḍakāṣṭhaṃ ca mekhalācakramaṇḍalam
dadāti brahmā maheśvaro vanabhūmau vyavasthite**

818 When I take up my place within the forest, Brahma the high-god will confer on me the hirsute pelt of a deer, a staff made of wood, a belt and a bowl.

**819 bhaviṣyati mahāyogī nāmnā vai virajo muniḥ
mokṣasya deśakaḥ śāstā munīnāmeṣa vai dhvajah**

819 A great yogi, called Viraja the wise, a teacher and pointer to liberation; such will be the exemplar of sages.

**820 brahmā brahmaśataiḥ sārdhaṃ devaiśca
bahubhirmama ajiṇaṃ prapātya gaganāttatraivāntarhito
vaśī**

820 Brahma with all his heavenly host and with many other gods will cause a deer-skin to drop from the sky and then in his puissance he will vanish.

**821 sarvacitrāṇi vāsāṃsi bhaikṣyapātraṃ suraiḥ saha
indro virūḍhakādyāśca vanabhūmau dadanti me**

821 While in my forest abode Indra, Virudhaka and others will give me a many-coloured stole and a begging bowl.

**822 anutpādavādahetviṣṭo 'jāto jāyeta vā punaḥ
sādhayiṣyatyanutpādaṃ vānbhātraṃ kīrtiyate tu vai**

822 Looking for cause in no-birth as it's taught one might say that the unborn is born as well, thus settling "no-birth"; but all this is only words.

**823 tasyāvidyā kāraṇaṃ teṣāṃ cittānāṃ saṃpravartitā
antarā kimavasthāsau yāvadrūpaṃ na jānati**

823 The real cause here is ignorance and the stirring-up of mental activity. When form is not yet born, where does it reside in this in-between existence?

**824 samanantarapradhvastaṃ cittamanyatpravartate
rūpaṃ na tiṣṭhate kiṃcitkimālambya pravartsyate**

824 As thought moves on in a continuous flow of dissolution what is its point of reference with no foothold in time?

**825 yasmādyatra pravarteta cittaṃ vitathahetukam na
prasiddhaṃ kathaṃ tasya kṣaṇabhaṅgo 'vadhāryate**

825 As thought flows on, any cause is unreal and uncompleted. How can one apprehend its moment-by-moment dissolution?

**826 yogināṃ hi samāpattiḥ suvarṇajinadhātavaḥ
ābhāsavaravimānāni abhedyā lokakāraṇāt**

826 Only what the yogis attain, gold, relics of Buddha and the heavenly palace of Abhasvara can not come to dissolution by worldly means.

**827 sthitayaḥ prāptidharmāśca buddhānāṃ
jñānasampadaḥ bhikṣutvaṃ samayaprāptirdrṣṭā vai
kṣaṇikā katham**

827 The truth which the buddhas attain, their perfect knowledge, abide constantly. How can renunciation, practice, realisation be seen as just momentary things?

**828 gandharvapuramāyādyā rūpā vai kṣaṇikā katham
abhūtikā ca bhūtāni bhūtāḥ kiṃcitkva cāgatau**

828 But the Gandharvas' city, the shapes of maya — how can they be anything other than moment-by-moment? Realities are in fact unreal; how can they be the cause of anything?

**829 avidyāhetukaṃ cittamanādimatisaṃcitam
utpādabhaṅgasambaddhaṃ tārkikaiḥ saṃprakalpyate**

829 The mind is activated by ignorance which has been accumulated by thought since time immemorial. The theorists imagine it is bound to birth and destruction.

**830 dvividhaḥ sāmṅkhyavādaśca pradhānātpariṇāmikaṃ
pradhāne vidyate kāryaṃ kāryaṃ svātmapasādhitam**

830 The Samkhya philosophy is two-fold. Things come about from primary matter. Primary matter has cause within it, that cause being self-originating.

**831 pradhānaṃ saha bhāvena guṇabhedāḥ prakīrtitaḥ
kāryakāraṇavaicitryaṃ pariṇāme na vidyate**

831 Primary matter is within all things that exist. Qualities are different; effects and causes are various; but no essential change takes place.

**832 yathā hi pāradaḥ śuddha upakleśairna lipyate
ālayaṃ hi tathā śuddhamāśrayaḥ sarvadehinām**

832 Just as quicksilver is pure, unbesmirched with contaminants, so it is the alayavijnana that is the basis of all beings.

**833 hīṅgugandhaḥ palāṇḍuśca garbhinyā
garbhadarśanam lavaṇādibhiśca lāvaṇyaṃ bījavatkiṃ
na vartate**

833 The pungency of asafoetida, the smell within the onion, the saltiness of saline, the pregnant woman's womb — are not all of them seminally transformative?

**834 anyatve ca tadanyatve ubhayaṃ nobhaye tathā
astitvaṃ nirupādānaṃ na ca nāsti na saṃskṛtaṃ**

834 An other is not an other, nor are they both the same; were there something ungrasped, it would be neither non-existent nor created.

**835 aśvavadvidyate hyātmā skandhairgobhāvavarjitam
saṃskṛtāsaṃskṛtaṃ vācyamavaktavyaṃ svabhāvakam**

835 If we say there's a self to be found within the skandhas, we might as well say that there's a horse inside a cow or anything else that has nothing to do with it. We can talk of created and uncreated, but there is no self-nature

**836 yuktyāgamābhyāṃ durdṛṣṭyā tarkadrṣṭyā malīkṛtaṃ
anirdhāryaṃ vadantyātmā nopādāne na cānyataḥ**

836 Corrupted by false logic and long-held doctrine — by reason and tradition — they say there is a self although not in definite terms. But it does not exist in any way other than by grasping.

**837 doṣanirdhāraṇā hyeṣāṃ skandhenātmā vibhāvyate
ekatvena tadanyatvena na ca budhyanti tārkikāḥ**

837 They are making a mistake when they think a self can be seen in the midst of the skandhas — either self-existent or contingent. The speculative thinkers are not enlightened.

**838 darpaṇe udake netre yatha bimbaṃ pradṛśyate
ekatvānyatvarahitastathā skandheṣu pudgalaḥ**

838 As a reflection appears in a mirror, water, or the eye, so the soul within the skandhas is devoid of self-existence or contingent presence.

**839 bhāvyaṃ vibhāvanādhyātā mārgaḥ satyā ca
darśanam etatrayaṃ vibhāvento mucyante hi
kudarśanaiḥ**

839 What is to be known by those who reflect and practise meditation are the path, the truth, and insight. Those who induct themselves into these three are liberated from false theories.

**840 dr̥ṣṭaṃ naṣṭaṃ yathā vidyuccakraṃ chidraḡṛhe yathā
pariṇāmaḥ sarvadharmāṇāṃ bālairiva na kalpayet**

840 Like a ray of light is seen then seen no more as the sun goes past a fissure in the wall, that's how things change, and not as how the ignorant see them.

**841 bhāvābhāvena nirvāṇaṃ bālānāṃ cittamohanam
āryadarśanasadbhāvādyathāvasthānadarśanāt**

841 Being deluded the ignorant see nirvana as the negation of things, but the wise see that ultimate insight is a reality which abides in itself.

**842 utpādabhaṅgarahitaṃ bhāvābhāvavivarjitaṃ
lakṣyalakṣaṇanirmuktaṃ pariṇāmaṃ vibhāvayet**

842 A process should be apprehended, apart from birth and destruction, devoid of being and non-being, unbound by qualifying of the qualified.

**843 tīrthyavādavinirmuktaṃ nāmasaṃsthānavarjitaṃ
adhyātmadr̥ṣṭīnilayaṃ pariṇāmaṃ vibhāvayet**

843 This process should be apprehended as apart from philosophical concepts, from name and form, not harbouring the view of an inner entity.

844 saṃsparśapīḍanābhyāṃ vai devānāṃ narakāṇi ca antarābhavikā nāsti vijñānena pravartitā

844 Neither blessings from heaven nor judgements from hell would occur in this middle world without being perceived as such by consciousness.

845 jarajāṇḍajasamśvedādyā antarābhavasambhavāḥ sattivakāyā yathā citrā gatyāgatyāṃ vibhāvayet

845 We perceive that the womb-born, the egg-born, the moisture-born and all the other divers forms of life born in the middle world go down to be on each their own path.

846 yuktyāgamavyapetāni niḥkleśapakṣakṣayāvahā tīrthyadr̥ṣṭipralāpāni matimānna samācaret

846 Discourse on doctrinal views apart from reason and the scriptures should not be the practice of the intelligent, who should be dispassionate and destroy suppositions.

847 ādau nirdhāryate ātmā upādānādviśeṣayet anirdhārya viśeṣanti vandhyāputraṃ viśiṣyate

847 When an ego-soul is first ascertained one should keep oneself away from attachment to it; whatever is beyond, without due scrutiny, is of no more value than a barren woman's child.

848 paśyāmi sattvān divyena prajñāmāṃsavivarjitam saṃsāraskandhanirmuktaṃ mūrtimān sarvadehinām

848 I see all beings with a supernatural vision detached from the flesh by my insight as in physical bodies free from the skandhas and the cycle of existence.

**849 durvarṇasuvārṇagataṃ muktāmuktaviśeṣaṇaṃ
divyaṃ saṃskāravigataṃ saṃskārasthaṃ prapaśyate**

849 They are seen whether ugly or comely, free or enslaved, spiritually free from mental preoccupation or totally immersed in mundane thought.

**850 mūrtimān gatisaṃdhau vai tārṅikāṇāmagocaram
atīkrāntamānuṣyagatimahaṃ nānye kutārṅikāḥ**

850 Though my body goes about in the paths of life it does not belong in the realms of those who speculate; it rises above the human condition and is not the property of any theorists.

**851 nāstyātmā jāyate cittaṃ kasmādetatpravartate
nadīdīpabījāvattasya nirgamaḥ kiṃ na kathyate**

851 There is no ego-soul, and yet a mind is born. Where does this process come from? Why is it not said that its appearance is the same as with a river, or a lamp, or a seed?

**852 anutpanne ca vijñāne ajñānādi na vidyate tadabhāve
na vijñānaṃ saṃtatyā jāyate katham**

852 If consciousness is not born, there is no ignorance. But if ignorance ceases to exist, is there then no consciousness? How could it then continue?

**853 adhvatrayamanadhvaśca avaktavyaśca pañcamaḥ
jñeyametaddhi buddhānāṃ tārṅikaiḥ saṃprakīrtyate**

853 There are three divisions of time and there is no-time. The fifth is ineffable; it may be talked about by the theorists, but only the buddhas know it.

**854 avaktavyaśca saṃskārairjñānaṃ saṃskārahetukam
grhṇāti saṃskāragataṃ jñānaṃ saṃskāraśābditam**

854 Knowledge that brings about mind-formation can not be conceived while a mind is being formed. Knowledge that is part of a formed mind can then take a mind to further formation.

**855 asmin satīdaṃ bhavati pratyayāścāpyahetukāḥ
vyañjakenopadiśyante tadabhāvānna kārakam**

855 “That being so, so is this” refers to conditions, not to causes. Because they are absent there are no causal agents; they are only talked about in a token way.

**856 pavanaṃ hi vahnerdahanam prerāṇe na tu sambhave
prerya nirvāyate tena katham sattvaprasādhakāḥ**

856 Wind drives fire to flare as a force upon it, not as its cause. That same fire is blown out by it. How are they analogous to a soul?

**857 saṃskṛtāsaṃskṛtaṃ vācyamupādānavivarjitam
katham hi sādhakastasya vahnirbālairvikalpyate**

857 The created and uncreated order of things is spoken of as independent of grasping. How does the analogy of fire used by the ignorant establish that?

**858 anyonyasya balādhānādvahnirvai jāyate nṛṇām
sattvaḥ pravartitaḥ kena vahnivatkalpyate yataḥ**

858 Fire comes about in the real world by dint of an interplay of factors. Where would an everlasting soul come from, if it's supposed to be like unto fire?

**859 skandhāyatanakadambasya manādyākāraṇo nu vai
nairātmā sārthavannityaṃ cittena saha vartate**

859 The mind heaps up the skandhas and the sense-impressions and moves on soul-less by means of mentation with its laden merchandise.

**860 dvāvetau bhāsvarau nityaṃ kāryakāraṇavarjitau
agnirhyasādhakasteṣāṃ na ca budhyanti tārkikāḥ**

860 Always independent of cause and effect, it's these two that are like a couple of flares. The analogy of fire itself proves nothing, and the theorists just don't get it.

**861 cittam sattvāśca nirvāṇaṃ prakṛtyā bhāsurā nu vai
doṣairanādikaiḥ kliṣṭā abhinnā gaganopamāḥ**

861 The mind, the life force, and nirvana are all naturally pure, but besmirched by sins from time immemorial. Like space, they have no acquired features.

**862 hastiśayyādivacchāyā stīrthyadrṣṭyā malīkṛtāḥ
manovijñānaśaṃchannā agnirādyairviśodhitāḥ**

862 Contaminated by the defective ideas of philosophers, Hastisayya and the like are all wrapped up and stifled by sensuous thought. They imagine their analogy of fire as something pure.

**863 drṣṭāśca te yathābhūtaṃ drṣṭvā kleśā vidāritāḥ
drṣṭāntagahanaṃ hitvā gatāste āryagocaram**

863 Those who see things as they really are will see their cravings rent asunder. Having left behind the thicket of wrong analogies, they will have gone on to the realm of the wise.

**864 jñānajñeyavibhāgena anyatvaṃ kalpyate yataḥ na ca
budhyanti durmedhā avaktavyāśca kathyate**

864 Things are then seen as something other than they seem, by separating out the knower and the known. The dullards won't get it: what is being spoken of can not be described.

**865 bherī yathā candanajā bālaiḥ kurvanti nānyathā
candanāgarusaṃkāśaṃ tathā jñānaṃ kutārkikaiḥ**

865 As an ignorant person might make a sandal wood drum from some material other than sandal wood and aloe wood, so the theorists deal with knowledge.

**866 utthitaḥ khalubhaktaśca pātrasaṃśritamātrakam
doṣairmukhavikārādyaiḥ śuddhaṃ bhaktaṃ samācaret**

866 After eating he will get up holding an empty bowl. His mouth should be cleansed of repellent and unwholesome matter. That's how he should behave towards food.

**867 imaṃ nayaṃ yo 'numinoti yuktitaḥ prasādavān
yogaparo hyakalpanaḥ anāśrito hyarthaparo bhavedasau
hiraṇmayiṃ dharmagatiṃ pradīpayet**

867 He who considers truth dispassionately will achieve composure, effect good order, and transcend the fanciful. Liberated from grasping and entering into the supreme meaning, he will illumine the golden path of the dharma.

**868 bhāvābhāvapratyayamohakalpanā kudṛṣṭijālaṃ
samalaṃ hi tasya tu sarāgadoṣapratighaṃ nīvartate
nirañjano buddhakaraiśca sicyate**

868 Freed from the net of false views rising from suppositions of being and non-being tainted with folly and delusion, and from greed, vice and anger, his tilak-mark is washed away with water from the buddhas' hands.

**869 tīrthyā kāraṇadigmūḍhā anye pratyayavihvalāḥ anye
ahetusadbhāvāducchedaṃ āryamāsthitaḥ**

869 Some philosophers get confused about where things come from because of their theory of causation. Others are perplexed by conditions and causality. And others, unwise,

take their stand in nihilism because they deny reality is caused.

**870 vipākapaṇiṇāmaśca vijñānasya manasya ca mano
hyālayasaṃbhūtaṃ vijñānaṃ ca manobhavam**

870 Evolution and fruition are to do with the intellect and consciousness. Intellect comes up from the alayavijñana, and consciousness proceeds from the intellect.

**871 ālayātsarvacittāni pravartanti taramgavat
vāsanāhetukāḥ sarve yathāpratyayasamḥbhavāḥ**

871 All mental activities rise from the alayavijñana, coming up like waves. With habit-energy as the cause, everything occurs in accordance with presuppositions.

**872 kṣaṇabhedasaṃkalābaddhāḥ svacittārthavigrāhiṇaḥ
saṃsthānalakṣaṇākārā manocakṣvādisamḥbhavāḥ**

872 Separate in the moment but all linked together in a continuous chain, though of the mind things are taken as real. They appear in a plethora of forms and features, but are in fact the product of the intellect, the eye-sense and so on.

**873 anādidoṣasaṃbaddhamarthābhāvāsanoditam
bahirdhā dr̥śyate cittam tīrthadr̥ṣṭīnivāraṇam**

873 All mixed up with error since time immemorial there is an efflorescence of habit-energy which gives rise to what resembles an external world, but it is the mind itself, hampered by erroneous speculative ideas, which is seen as multifarious.

**874 taddhetukamevānyattadālambya pravartate yadā
saṃjāyate dr̥ṣṭiḥ saṃsāraśca pravartate**

874 With one thought as cause and another as condition, so things evolve, and once a particular idea is born, on it proceeds through the cycle of samsara.

**875 mâyāsvapnanibhā bhāvā gandharvanagaropamāḥ
marīcyudakacandrābhāḥ svavikalpaṃ vibhāvayet**

875 All things are like maya, a dream, the Gandharvas' city. One should know that it's down to our own discrimination appearing like a mirage or a reflection of the moon in water.

**876 vṛttibhedāttu tathatā samyagjñānaṃ tadāśrayam
mahāśūraṃgamādīni samādhīni parāṇi ca**

876 By detachment from habitual behaviour we may find suchness and the right knowledge that is based on it, and the most excellent samadhi of the great Shurangama Dharani.

**877 bhūmipraveśāllabhate abhijñā vaśītāni ca
jñānamāyopamaṃ kāyamabhiṣiktaṃ ca saugatam**

877 Entering in upon the stages brings psychic powers, self-masteries, insight into maya and our bodies and consecration by the buddhas.

**878 nivartate yadā cittaṃ nivṛttaṃ paśyato jagat muditāṃ
labhate bhūmiṃ buddhabhūmiṃ labhanti ca**

878 When the world rests easy and mentation subsides the stage of bliss is attained and buddhahood is reached.

**879 āśrayeṇa nivṛttena viśvarūpo maṇiryathā karoti
sattvakṛtyāni pratibimbaṃ yathā jale**

879 As a fundamental turning back takes place one becomes like a gem flashing all colours; good works are done like the moon reflects itself from upon the water.

**880 sadasatpakṣanirmuktaṃ mubhayaṃ nobhayaṃ na ca
pratyekaśrāvakīyābhyāṃ niṣkrāntā saptamī bhavet**

880 Leaving behind all ideas of being, non-being, both or neither; going beyond the novitiate or pratyekabuddhahood, so one passes through the seventh stage.

**881 pratyātmadrṣṭadharmāṇāṃ bhūtabhūmiviśodhitam
bāhyatīrthyavinirmuktaṃ mahāyānaṃ vinirdiśet**

881 Having seen and inwardly realised the truth by which all the stages are purified, and released from the notions of an external world held by the philosophers, he will rehearse the mahayana.

**882 parāvṛttirvikalpasya cyutināśavivarjitam
śāśaromamaṇiprakhyāṃ muktānāṃ deśayennayam**

882 With discrimination surmounted but unsuccumbing to extinction let him teach the truth of the liberated, which is like the hare's horns or the flickering gem.

**883 yathā hi grantho granthena yuktyā yuktistathā yadi
ato yuktirbhavedyuktimanyathā tu na kalpayet**

883 If the scripture conforms to reason and reason to scripture, let reason have its way, and let there be no criterion other than reason.

**884 cakṣuḥ karma ca tṛṣṇā ca avidyāyoniśastathā
cakṣūrūpe manaścāpi āvilasya manastathā**

884 So there we have it: what we see, what we do, what we feel, what misconstrue; it's all about the mind and what we make out and how that mind becomes bemired.

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